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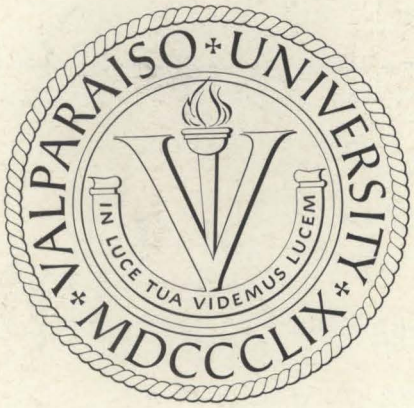
Valparaiso University

The Cresset

A REVIEW OF LITERATURE,

THE ARTS, AND PUBLIC AFFAIRS



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TWENTY CENTS

APRIL, 1960

The

Cresset

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IN THE APRIL CRESSET - - -

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The Cresset Vol. XXIII, No. 6 April, 1960

In Luce Tua

Comment on the Significant News by the Editors

Fleshpots, Ltd.

It wasn't too many years ago that the non-consumer was being lectured from Washington on the necessity of buying – what was not important, just so long as he bought and thus helped to keep the wheels of industry rolling. Now the word is that we have got to quit throwing our money around on baubles and start putting it where it will do the most good, i.e., on more and bigger and better weapons. We who a decade ago were accused of being old fogies who were still applying a hardscrabble ethic to a new situation of abundance are now being told that we have made bloomin' pigs of ourselves. Which only goes to prove that the one constant in a constantly changing situation is the propensity of our masters in Washington for projecting their failures of leadership onto us.

Long before the pundits of the Potomac had tumbled to it, there were complaints from any number of concerned and responsible people that an unduly large percentage of our gross national product was going into frivolous expenditure. And it wasn't just the ordinary citizen, either, who was blowing his poke on junk. Labor unions and corporations were outdoing each other in providing sumptuous accommodations for their brass. Federal and state governments lived it up while our great cities, the foci of our many social malaises and the one unit of government which lacks any real tax power, struggled like Laocoon for survival. Publicly supported institutions of learning, particularly the state universities blossomed in a riotous profusion of student unions, music halls, administration buildings, stadia, and parking lots. Even the churches got into the act. While mission boards pondered where to get enough money to make up their annual deficits, the saints in suburbia proudly showed their friends and relatives through their new ranch-style churches where the only spontaneously honest voices in the community were confined to a liturgical novelty (and absurdity) called the crying room.

And now we are told it all has to end because we have got to ante up for more defense. And if that's what They say, that's what we'll be doing, sooner or later. But watch what is going to happen. When the tax bill goes up, it won't be the car dealers or the joints in Las Vegas or the manufacturers of mink-lined cuspidors that suffer. When people have to cut somewhere on the budget it's the church, the community chest, the private college, the Salvation Army, the aged mother and father who take the full force of the economy ax. It may well be that the last sound of earth to be silenced by the Trump of Doom will be that of a juke box playing the Beer Barrel Polka.

Security and Risk

One basic difference in viewpoint which has been highlighted by the current defense debate has to do with the idea of security. At the risk of oversimplification the two polar positions on security might be stated somewhat as follows:

At the one pole are those who believe that, even with the new weapons, it is possible for the United States to achieve a position approaching that of total security. The proponents of this viewpoint do not mean to suggest that the United States could not be attacked and cruelly damaged, but they think it possible to create deterrent power terrible enough and widely enough dispersed that no nation in its right mind would be tempted to provoke its use. Those who hold this position are convinced that we are losing the "terror race," that at some point in the not-too-distant future a potential enemy might reasonably conclude that there would be more to be gained than lost from launching an attack upon us.

At the opposite pole are those who believe that weapons as such are capable of providing only a certain reasonable measure of security and that there is, in the final analysis, no sure-fire deterrent. Those who hold this position believe that we are already equipped to

visit such devastation on a potential aggressor that no nation in its right mind would think of inviting its use. The proponents of this viewpoint believe that when a nation has achieved a certain "terror potential" additional deterrent power becomes redundant and may even become a threat to the national welfare by requiring expenditures which weaken the economic base of the nation.

We lean toward the second of these two viewpoints, partly, perhaps, because it seems to represent a broader view of the national defense than does the first; partly also because it seems to us closer to what we believe we shall all ultimately have to recognize: that terror as such, and the weapons of terror, can not ensure the peace of the world or the security of any nation. Ultimately we shall come to a world-wide regime of law enforced by some kind of world government or we shall perish in an atomic deluge. At the moment, we and the Russians and the British and the French and all of the rest of us are engaged in that grand old human game of trying to pour new wine into old bottles. But the bottles are sure to break sooner or later, and when that happens today's debate over defense will sound as remote and as naive as that old Scholastic argument about whether Adam had a navel.

An Act of Obedience

Readers seldom write letters to the editor unless they are unhappy about something the editor has said or done. And this is fair enough, for editors also write chiefly under the impulse of anger or disagreement, as witness the editorials in almost any newspaper or magazine.

There are those rare occasions, though, when admiration or gratitude may momentarily neutralize the editorial bile and account for an editorial which, by its very difference in tone, embarrasses the editor and confuses the reader. Such an editorial is this one – embarrassing to its writer because it involves the public commendation of a personal friend, and no doubt confusing to those readers who deplore what they have frequently pointed out to us as our generally negative attitude.

To get down to business, our thanks go out to Dr. Oswald C. J. Hoffmann, speaker on the Lutheran Hour, for his forthright testimony, a few weeks ago, to the Christian truth in the area of race relations. It was, humanly speaking, a risky thing to do for it invited criticism not only from those who have resisted this particular aspect of the Church's witness but from the perhaps even larger group which would deny to the Church the right to speak on any controversial issue. What Dr. Hoffmann had to say will be familiar to anyone who has read the New Testament, and need not be repeated here. Suffice it to say that he gave no comfort to those who would deny the Negro his full dignity as a man, nor to those who, in the name of moderation, would postpone coming to terms with the issue of racial injustice.

We can imagine the kind of letters Dr. Hoffmann must have gotten. The amount of sheer, bottled-up hate in our country is a dreadful thing to contemplate, and it takes nothing more than a clear, unequivocal statement of Biblical truth to start the corks popping. Dr. Hoffmann is not a naive man. He knew what he was inviting and he said what he had to say nevertheless. For this he deserves no congratulations, for "woe be unto him if he preach not the Gospel of Christ." But he does deserve to know that he has won the approval of his fellow saints and the thanks of all men of good will who have so often had to carry on the fight for racial justice under the handicap of the tacit opposition of the churches.

Needless to say, Dr. Hoffmann's sponsor, the Lutheran Laymen's League, deserves its own share of the credit, not only for underwriting this particular testimony but for the consistently clear witness it has given on this matter for years in its publication, *The Lutheran Layman*.

Letter from Xanadu

One of the questions most frequently asked of our editors as they circulate around the country is, "Where does that screwball that writes the Letter from Xanadu get his ideas?" The answer, of course, is from keeping his ears open, his mouth shut, and maintaining a fairly far-flung correspondence with parish clergymen.

This last month brought a kind of classic from a small-town pastor in the Midwest. We shall reproduce it as we received it, leaving it to our readers to write their own Letter from Xanadu on the basis of it. In fact, we'll make a little contest of it. To enter, write no more than 350 words and send your letter to us so as to reach us no later than May 1. The best letter will be printed in our June issue.

Here, then, is the situation, exactly as it was reported to us:

"The Council gave me another going over tonight. I'm glad I have a good sense of humor. . . . We have a house guest here, a lady who came to visit, a widow whose husband I had served and buried. She got sick and I saw her to the hospital and the doctor has not been ready to discharge her to go back to her trailer to live alone. So I have been feeding and nursing her these two and a half months at no little cost to myself. Tonight they jumped on me for having this woman at my home without having asked the Board of Elders. They say that for all they know I might be charging her board and making money. They don't know that this lady was so appreciative of my having served her husband, and I did have the privilege of getting him straightened out with his God before he went over, that she included this church in her will. I am going to have to speak with her about that. I think that will ought to be changed. Don't you?"

AD LIB.

Who's Calling Whom Names?

BY ALFRED R. LOOMAN

The newspapers did a commendable job of covering the television quiz scandals and the payola exposure of the radio disc jockeys, with columns of copy on the front pages and on many of the inside pages. Editorial writers had a hey-day and even reporters stating facts got a "those unscrupulous people" tone to their articles. I'm in favor of their airing the scandal, but I didn't care for the sanctimonious approach.

True, radio and television are using the public's air and are, or should be, more responsible for what they send through it. Newspapers, on the other hand, make their own way with a slight assist from the government on postal rates. But the newspapers also have a responsibility for what they print, particularly those that style themselves family newspapers. And if you read the circulation blurbs they put out, every newspaper is a family newspaper. Presumably, then, it is a wholesome publication for all members of the family who can read.

Well, let's look at the "family" newspaper. What news, in the average paper, gets the best play, day after day? Crime is the front runner, and the more violent the crime the better. The newspaper's TV critics decry the amount of violence shown on the airwaves, and so do I, but it would be well for those critics to count the column inches their own papers are devoting to lurid crime. Invariably, the crime with overtones of sex will get a full play long after it has ceased to be news.

Then look at the motion picture advertisements. You can say that Hollywood knows it can sell a picture by using scenes of violence and lightly clad girls, but this doesn't mean that the papers have to print them. If the editors started refusing these, or similar ads, the ads would be changed the following day. But newspapers tend to lean toward the cheesecake type of photograph and almost every issue contains several examples. It should come as no surprise that the picture of an attractive girl in a bathing suit has a better chance of being printed than one of an unattractive girl in glasses, regardless of the newsworthiness of what either is doing.

Every newspaper has a contest going at some time during the year, and some have continuous contests. These are promoted in an attempt to hold or gain readers. These are not lotteries, but they are so close to them that the papers must have some clever lawyers to keep them just a shade within the law. This, I suppose, is freedom of the press. Nothing riles editors quite so much as a threat to this freedom, and rightly so, if freedom includes responsibility. This freedom not to print news is evident when a staff member or a good advertiser gets in trouble.

Filling considerable space in the family newspapers are the various columnists. Columns are written on any conceivable subject, and some are excellent and well-written. One of the most popular types is the column on how to raise your children. A few of these, written by doctors, are fairly good, but most are loaded with platitudes, neo-psychology, or untried theory. From the evidence, the special columns on child-raising used as filler on the Woman's page are written by anybody whose idleness is noted by the city desk.

Astrology is coming into vogue again, so if you want to know how to live, ask the newspapers and they will furnish you with a scientific horoscope just for you. This is one of the services the newspapers pride themselves on furnishing, and you must admit this is a really valuable service for anyone with an IQ below ten. While I have yet to read a daily column on the doings of generally good citizens, I don't know of a paper that hasn't a column on riff-raff and others in cafe society. These characters and their antics give Junior, one of the family readers, a good example to follow. And if Junior has problems as he result, he has only to submit them to the newspaper and an advice to the lovelorn columnist will give him an easy solution. Who writes the lovelorn columns? A clergyman, a psychologist, a person trained in youth work? No, it is more likely to be a girl with a flashy style who has the knack of turning out pithy copy. Her life may be a good example of what not to do, but she has the other qualities needed for advising the young and the mentally sick, having served an unsuccessful apprenticeship on neighborhood news.

This, then, is one side of your family newspaper, and it's a little less wholesome than they would have us believe. The editors say they are giving the public what it wants. Even if this were true, they can't escape the responsibility for what they print, so while it is commendable for the newspapers to be zealous on cleaning up radio and television, look who's talking.

Roman Catholicism and the 1960 Elections

By Paul Simon
Member of the General Assembly
of the State of Illinois

(The following article is the manuscript of an address which Representative Simon delivered to a group of ministers from the Wausau, Wisconsin, area. In a year when the enemies of the Christian Church may have special reason to rejoice in the unhappy divisions that exist within Christendom, the Editors of the Cresset are happy to have the opportunity to associate themselves with the views expressed by Representative Simon.)

In a sense I am a layman speaking to laymen. I am a layman in the field of theology, speaking to theologians on a subject that covers both theology and politics. You are laymen in the field of politics.

Since the topic really enters two spheres, I think it is only fair that you know some of my theological prejudices before we get directly into the political. Not only is this fair to you to do this, but I frankly relish the opportunity. I have never been asked to speak on this subject before and I have made a few observations that disturb me. If you disagree with me – as I am sure many of you will – you can dismiss what I have to say as the foolish ranting of an ignorant layman. But I hope that at least a few of you will be disturbed, and perhaps one in your midst will be disturbed to the point of helping to provide leadership.

My prejudices include the belief that the usual division of what the world at large calls Christendom into Protestant and Roman Catholic (and perhaps Orthodox) is not a proper division. The real division is between those who believe that Jesus Christ is the Son of God and those who do not, between those who believe that the resurrection is a reality and those who do not, between those who believe in the literal truth of the Biblical accounts of Christ's life and those who do not. In such a basic division, we find ourselves on the same side as our Roman Catholic brethren.

I am prejudiced in that I find a much greater sense of affinity with those who accept the Apostles Creed, the Nicene Creed, and the Athanasian Creed, than with those who reject all or parts of these creeds. Here again, I find myself aligned with my Roman Catholic friends, for these three creeds are accepted by both Lutherans and Roman Catholics.

I am prejudiced since I am a son of the Reformation and as such I recall that the Reformation involved the rejection of tradition when that tradition conflicted with the truth. It was not a rejection of tradition because it was tradition, but it was a re-examination in the light of revealed truth and a re-formation of beliefs on that basis. It is disturbingly clear that part of the tradition which much of modern Protestantism and much of modern Lutheranism has inherited is a tradition of militant, emotional anti-Catholicism. It is overdue for the church of the Reformation to take a fresh look at this tradition in the light of truth. In the political field, the Democratic party is frequently accused of "continuing to run against Hoover" instead of the Republican party of today. There is some justice to this charge. But in the religious field, there is also some justice to the charge that Lutherans of today are "running against" sixteenth century Catholicism, rather than the Roman Catholic Church of today.

I am prejudiced in knowing that if I came to this meeting and delivered a bitter harangue against the Roman Catholic church, it probably would be received warmly. To give you the truth, as I see it, probably will mean leaving here today with fewer friends than when I came. Perhaps I underestimate my audience. I hope so. But I recall vividly too many instances when I have heard speakers – probably in all cases sincere – distort the truth beyond recognition in an attack on the Roman Catholic church and you could sense in the audience reaction that this had "caught fire." This was what they wanted to hear. What people want to hear seldom is what they should hear.

I am prejudiced by the fact that my work takes me into frequent contact with members of all denominations and many faiths. It has given me the opportunity to examine Protestant literature about Roman Catholicism and Roman Catholic literature about Protestant groups. In almost all cases on both sides the material is a collection of half-truths, falsehoods, and bitterness. The only Protestant publication I have seen in a long time which has the air of objectivity and is scholarly is the recent publication by one of our clergy, Dr. Jaroslav Pelikan's *The Riddle of Roman Catholicism*. If you have not read this you should.

I am prejudiced by the fact that Luther and the church which bears his name owe much to the voices of the early leaders of the Catholic church. Augustine is the most obvious example. But there are many others. Recently the Roman Catholic church celebrated the festival of St. Ambrose. This is the Bishop of Milan who is quoted frequently and most favorably in the Augsburg Confession. Luther and his contemporaries found it spiritually profitable to listen to what Catholic leaders, living and dead, had said, and we should be following Luther's good example.

I am prejudiced by the fact that I believe the Bible

to be the Word of God and since this is part of my belief I cannot reject Christ's message to me in John 17. The burden to be at one with my fellow Christians is not a burden I can cast from my shoulders. The young Indian student in the Calcutta airport was speaking to you as well as to me when he said recently in a casual conversation we had: "If for no other reason, I would not become a Christian because of the way you Christians talk about one another."

I am prejudiced by the fact that one of the names given to Satan in the Bible is "the accuser of our brethren." I cringe when I read it because I know that too often I have been guilty of being his tool. I would guess that this is a sin that you and I share. Too often pride has been our substitute for repentance. "Lord, we thank thee that we are not as other men are" too frequently has been our individual and collective prayer, rather than "Lord, be merciful to me, a sinner."

I am prejudiced by the fact that only a few months ago I was going through the countries of Asia, going through village after village and city after city in India, for example, without a single Christian church. Then I returned to my small town of Troy with 1500 population where we have seven Christian churches. You cannot see this without being deeply disturbed by the sin of division within the Christian church. In theory, the manpower we use in at least four of our Troy churches should be sent to those villages in India. I know this will not happen, but I must ask myself when I look at Troy, "What has happened that permits this terrible waste of Christian energy?" And when I ask the question the finger of guilt inevitably points to me. I share in the guilt and I must do something about it.

I am prejudiced by the fact that today in Germany the Lutheran church and the Roman Catholic church are cooperating as they never have since the days of the Reformation. The only period which compares at all — the dark days of the Nazis. This new cooperation between these church bodies in Germany has been made possible because of the recognition of what they have in common: a common faith and a common enemy.

I am prejudiced, finally, by the fact that I have been permitted to travel on five of the world's continents and I fear I have seen the face of tomorrow. If you have such a look, I don't think you can view your fellow Christians of other denominations as competitors. I do not mean that we should be disloyal to the truth as we see it, but part of loyalty to truth is a recognition of what we have in common as well as what separates us. Even more important is the significance of what we have in common. When the czars were at their worst in Russia, one of the debates which engaged the church of that day was whether you should make the sign of the cross with two fingers or with three. Today that looks tragic. But will our heirs judge us any more kindly? If I were to hold a graph in front of you with one line representing the percentage of the world's population which is falling under Communist domination that line would be going steadily upward. The other line on the graph would be the percentage of the world's population which is at least nominally Christian. That line would be going steadily downward. What can change that ominous picture? It would take the entire afternoon to even partially answer that question, but I can tell you what will *not* change the picture: a loveless, fighting, bickering Christian church which is more concerned about knocking down her co-religionists than in bending every effort to bring the news of Christ to those who hunger for it.

All of that may seem a long way from the topic of the possibility of having a Roman Catholic president in 1961. On reflection I am sure you will join in the belief that there is a direct relationship, whether you agree with what I have said or not.

The remainder of this paper is taken largely from material I wrote for a men's club discussion for the United Lutheran Church. A reference or two you will find more applicable to their group than to ours, but the basic applications are the same.

Some Lutherans were shocked to see Dr. Franklin Clark Fry quoted in a national magazine as saying that he would would vote for a Roman Catholic for the presidency of the United States if he thought the Catholic candidate were a better man than his opponent.

Is this attitude right? What should the proper attitude be toward a Catholic running for that high office?

In discussing these questions with you, I'm going to be expressing my personal opinion on the basis of a limited experience in political life. To make this discussion meaningful, I will be getting into areas of disagreement and controversy. I trust that you will feel at liberty to disagree with me.

The basic question is: Generally speaking, does denomination form a legitimate basis for determining for whom you will vote?

When I am campaigning for re-election, occasionally someone comes up to me and says, "Paul, you're a Lutheran and I'm Lutheran too. I'm going to vote for you."

If I have the chance to explain, I try to point out that if my opponent is a Presbyterian or Methodist, but is a better man than I am, then my Lutheran friends ought to vote for my opponent. The fact that I am a Lutheran does not necessarily make me a better public servant.

I have known weak Lutherans who have sent out literature appealing for votes accompanied by a letter headed, "Dear Fellow Lutheran." This seems to me to be wrong.

Selecting a public official is like picking a man for a job. If you were to employ a mechanic in a garage, the big question would not be whether he is a Lutheran or a Catholic or a Jew, but whether he knows how to fix cars. And when you vote for public office, essentially you are employing someone to do a job, and the big

question should be whether by attitude and ability he is the right man for the position.

I believe all of this holds true also for Roman Catholics.

Many of my fellow Protestants, I fear, think that Roman Catholics in government positions fall down like dominoes at the will of a bishop or cardinal or high church official. Roman Catholics do have their representatives at our state capitol in Springfield, as do the Protestants and the Jews. But Roman Catholics will divide among themselves on almost all issues. There is no more a Roman Catholic "party line" on things than there is a Lutheran "party line." My experience in three terms in the Illinois legislature is that the Roman Catholic Church does not dictate political decisions to her members.

But what about countries where there has been abuse by the Roman Catholic Church?

Beyond any question there have been areas where there has been abuse by the Roman Catholic Church — just as there have been areas where there has been abuse by the Lutheran Church.

Countries where the Roman Catholic Church has a fine record for tolerance are rarely mentioned. Seldom is it mentioned that Ireland, which is 99 per cent Catholic, has had a Protestant president and a Jewish mayor of Dublin. Seldom is it pointed out that probably a majority of Lutheran ministers in Germany supported Konrad Adenauer, a Roman Catholic German leader.

I know of no instance in a democratic country, where the head of that government was a Roman Catholic, where the Roman Catholic abused that position. I feel that in the United States we would have a similar experience.

In this connection it should be added that for some Protestants being a Christian means being "anti-Catholic." I recall meeting a young man in Germany who was to assist me in some army duties. He mentioned that he had heard that I was a Lutheran. Yes, I told him. He beamed with obvious pleasure and then assured me that he was also a Lutheran.

"Our family," he said, "hasn't had one of its members marry a Roman Catholic since 1852."

"Do you attend the large Lutheran church down the street?" I asked him.

He flushed slightly and said he didn't attend church regularly. Upon further questioning I discovered that he had not attended a church service since he was confirmed more than fifteen years earlier. He was very proud of being a Lutheran — but his Lutheranism was a negative, anti-Catholic affair. He had accepted the emotional traditions of his family in being anti-Catholic, but any positive beliefs were almost totally lacking.

I'm afraid that gentleman has some emotional cousins in the United States.

If you were selecting an eye specialist to perform a delicate operation on your child's eye, you would look for the man who could best perform the operation. You would not look for a Lutheran or Protestant, but for the man who could save your child's sight.

Government today is also a delicate operation. While it may appear simple and easy to the outside observer, it is highly complex — and we need the man who can best perform that operation regardless of his personal religious inclinations.

Is religious affiliation then never a consideration in the conduct of government?

Generally it is not, but in some cases it can be.

A man cannot divorce himself from his personal background.

For example, my Lutheran background probably has helped to shape my attitude on the gambling question.

A Roman Catholic, because of his background, probably will have a different attitude toward birth control than many.

A member of the Jewish faith generally would have a sympathy toward Israel. Naming a member of the Jewish faith to be ambassador to Egypt probably would not be wise.

A Christian Scientist would not get my vote of approval to head the Department of Public Health.

In other words, a man's religious background will help to shape certain attitudes. However, this does not mean that the Pope or the chief rabbi or the president of the Lutheran World Federation would be dictating policy to some member of his faith who holds public office.

Recently a college president told me: "The bad thing about having a Catholic president is that he would be attending the Catholic services regularly if he were a good Catholic. Simply by his example, large numbers of people would be inclined toward joining that church. If he were a weak Catholic, I might vote for him, but not if he were a strong Catholic." Is he right?

I think it would have to be conceded that having a Roman Catholic president would be good public relations for that church body.

But how many people have joined the Presbyterian Church because President Eisenhower attends Presbyterian services? I doubt if there are many. The fact that a president attends church services may create a bit of tendecy toward thinking that attending church services is a good thing, but it probably does not get much more specific than that.

The second point mentioned by the college president is that if the candidate were a weak Roman Catholic he might vote for him, but not if he were a strong Roman Catholic.

All things being equal between the candidates (which is not likely), one of whom is a weak Roman Catholic and one a strong Roman Catholic, my own preference would be for the strong Roman Catholic. The man who has strong convictions about moral principles is a

man I would much prefer to have guide my country, rather than one who lacks moral backbone.

Aren't there Roman Catholic statements which indicate that the public office holder must listen to the Pope for political advice and be subservient to him?

There are statements which state just that. There are also statements which deny this. There is difference of opinion on many things within the Roman Catholic Church just as there is within other church bodies.

The official Roman Catholic doctrine is that the Pope is infallible only when he speaks *ex cathedra* on matters of faith and morals, and this is rare. A Roman Catholic has as much right to decline the advice of the Pope on a political matter as you or I do. In all probability, any president, whatever his religious persuasion, would listen carefully to the opinions which the Pope or any other leading religious figure might express. But any president would be free to accept or reject such advice.

Don't Roman Catholics vote pretty much as a bloc?

To some extent it is true that Roman Catholics tend to vote for Roman Catholics just as Lutherans tend to vote for Lutherans. Ethnic and cultural groups have a tendency to vote for someone within their own group. Germans vote for Germans, Scandinavians for Scandinavians, Methodists for Methodists, etc.

As a group becomes thoroughly accepted into the American community, this tendency declines. For example, Polish people will tend to vote for someone with Polish background much more than Germans will vote for a German. The Irish today are not the solid bloc they once were. Negroes have a strong tendency to favor Negro candidates and Jews heavily favor Jewish candidates; both of these groups feel a lack of total acceptance into the American community. Methodist and Baptists and Presbyterians have only a slight tendency to vote as a bloc because they feel very comfortably a part of the American community; the defense mechanism of voting "for one of their own" is not present to any marked degree.

Roman Catholics today do not vote as a bloc to the degree they did twenty or forty years ago. If either party puts a Roman Catholic on the national ticket (as this is being written both parties are considering it) and there are strong attacks made on a Roman Catholic being a candidate, there will be an increasing tendency for Roman Catholics to support a Roman Catholic candidate.

However, many Roman Catholic officials have warned against this. The late Cardinal Stritch not too many months before his death issued a strong statement which stated that his position was to vote for the man more qualified to do a job, regardless of his affiliation. He said that if a Protestant could perform a job more ably than a Roman Catholic candidate, he would be conscience-bound to vote for the Protestant.

What is the harm of injecting the religious issue into a campaign?

It results in a senseless religious feuding and it results in selecting public officials by the wrong standards.

I recently observed a race for a township road commissioner which got to be a religious fight. The one candidate was Roman Catholic and the other was Evangelical. The question of importance in this case should have been who could do the better job of taking care of the roads.

Does that mean that a man's personal religious life can be separated from his functioning as a public official

Generally the answer to that question is that you cannot separate faith from life; to separate it is a dangerous thing. My religious beliefs should permeate everything I do, whether in the sphere of politics or teaching or barbering or whatever it might be. I don't think a man can attend church on Sunday and then on Monday find no relationship between his religion and issues like foreign aid and racial discrimination.

At the same time there are two things we should keep in mind here:

(1) While my religious life will help mold my opinion, I think I should be slow to state that on a specific issue a certain position is the Christian or moral position. I think there are issues where that can become clear (such as racial discrimination), but I think Christians in government should be cautious about equating their own position with God's position.

(2) While faith does affect political actions, there is a valid dual role between an official's public life and personal life. Moses recognized this on the issue of divorce where in his personal life he believed one thing, but as a public servant he faced a realistic situation and had to take a very different position. A city clerk in my home town was a devout Baptist who believed all drinking of a strong liquor to be a sin. Since he had to sign the liquor licenses, he resigned. I think he did the wrong thing; he failed to make the proper distinction which Moses made. A Roman Catholic judge believes that all divorce is wrong and he follows this in his personal life. But as a judge he must grant divorce according to the law and not according to his personal tenets. In a sense he plays a dual role.

The general proposition nevertheless holds that a man cannot separate his personal religious beliefs from his actions in political life. For the most part it shapes attitudes rather than specific policies. Two men of Christian persuasion, who believe they should love their neighbor as themselves, may disagree with each other on the specific program of carrying out that principle; but neither can disregard the basic precept without violating the religious belief he claims.

Etymology, Etymological Corruptions and Folk Etymology

By Walter F. C. Ade
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Unscientific attempts to etymologize are very old, even though etymology as a science is still quite young. Reflection concerning language in general and particularly concerning individual words is encountered already in primitive thought and in the case of entirely uncultured peoples. In these early attempts to etymologize, a philosophic urge for knowledge is not the cause; it is not perchance the desire to solve the problem of the metaphysical origin of language that occupies the common man. He remains throughout in the realm of external empirical interest; he seeks to know the origin and the derivation of individual words.

How he proceeds in this endeavor is amply evidenced by the wild etymologies of laymen that have been recorded. Laymen etymologize so naively, so credulously, so unconcernedly willy-nilly, because they follow the path of least resistance and bring no other criterion into consideration except that one which provides the desired arbitrary explanations with the least difficulty, and most directly and most readily. More often than not similarity of sound is the chief consideration. That which sounds the same or similar must, in their opinion, originate from one and the same root, must undoubtedly have the same etymon.

Such was the principle by which the etymologists of early times were guided. That words have a history, which in part at least is closely connected with the history of ideas, of that they naturally had not the slightest notion. The Middle Ages produced a truly monstrous hodge-podge etymology, which is rather to be expected from the general level of its obviously unscientific and uncritical mind. Yet despite all this, in every case we are astonished anew by mediaeval accomplishment and ingenuity. Instead of illustrating what we mean by giving many examples, we give these few which are typical. The *presbyterian,* from the Greek *presbyteros,* derived in turn from the Greek adjective *presbus, old,* which designates *an elder in the early Christian church or ecclesiastical government in which these elders or presbyters were invested with all spiritual power,* was said to have acquired his name from the Latin words *suis praebet iter,* because *he guides his followers on the right road.* The learned Albertus Magnus would derive the *epicurean* from the Greek *epi, on* or *upon,* and the Latin *cutem, skin;* why? because the Epicureans, like the ancient Germans, the so-called *Baerenhaeuter,* or *idlers lying about on bear-skins,* are conceived as having lain about *on* their lazy *skins* (*cutis*) and whiled away precious time in idleness and sloth; or, as the same Albertus Magnus continues to etymologize, possibly the name is derived from the Latin *cura, care,* because the Epicureans worried about so many useless and insignificant trifles. In the first half of the thirteenth century, the wandering singer, Freidank, in his *Bescheidenheit* or the *Wisdom of Experience,* also attempted to etymologize — more gallantly and quaintly, to be sure, than scientifically — when he sought to derive the word *Frauen, women,* from *Freude, Joy,* as follows:

Von *Freude Frauen* sind genannt;
Ihr Freude freuet alle Land.
Wie wohl der *Freude* kannte,
Der *Fraun* zuerst sie nannte.

(Women are called *Frauen* from *Freude, joy;* their joy delights every land. How well he knew the meaning of joy, who first named women after it.)

Wordplay Among the Ancients

The ancient Greeks and Romans also occupied themselves with word derivations. The great fondness of the Greeks for puns and word-play, which in their age — as in the Euphuean period of Elizabethan England — was included in the chief forms of banquet-entertainment of distinguished and noble society, is well known. Their play on words was, however, chiefly an etymological game. In the case of nations with such a subtle development of the mind and intellect as the Greek and Roman, criticism naturally soon entered into such etymological games. Aristophanes, for instance, blames Euripides for his false derivations, and in his *Cratylos,* in which he philosophizes concerning the relationship of things themselves to the words which designate them, he pokes fun at the etymological ideas and conclusions of the Sophists.

The matter of etymologizing was taken up even more systematically by the Romans. In Rome at that time there were two learned factions for the etymological investigation of Latin words. The one faction sought to prove the Greek origin, the other the native origin, of Latin words then in use. There was also friction between these two factions. The staunch adherents of the native origin of Latin words severely criticized the other faction because of the obstinate endeavor on the part of the latter to trace everything Latin to Greek

roots, to change the Latin *i* to the Greek *y*, and, quite artificially and purely in imitation of Greek, to insert into Latin an aspirated sound in all possible and impossible places alike.

The wise and learned Cicero in his liveliest manner mocks at the absurdly stupid explanations of the names of the Roman gods and goddesses, which were so common and so numerous in his day, yet he obviously shows himself to be rather the destructive critic than the constructive improver. From his pen (marvelous to relate!) came no less wonderfully unscientific etymological interpretations than from the pens of his contemporaries: thus, without the least scruple, he derives the name of the Roman goddess of love, *Venus*, from *venire, to come*. Why this terribly simple and utterly prosaic explanation? *Quia ad omnes venit*, because *she (Love) comes to all men*.

It was, however, quite clear to the Romans that the science of etymology, unlike the meaning of its name, is not unswervingly dedicated and confined to the doctrine of truth and infallibility. Cassiodorus is quite right when in his *Grammar* he gives the following definition of etymology:

> Etymologia est aut vera aut verisimilis demonstratio, declarans, ex qua origine verba descendant.

(Etymology is either the true or the probable explanation of the origin of words.)

This definition has full validity for the status of etymology in the twentieth century just as it had in that remote age, for it is a fact that in this science we must work just as much with the probable as with the truth. Hypothesis plays at the least as great a role in the field of etymology as in other fields of study and scientific investigation.

Temptations of the Etymologist

Etymology has gained for itself an important place as an integral part of the science of language. Prudence and caution must of course guide the etymologist, as is true in the case of every other investigator. His subject of study is attractive indeed, and precisely for this reason the greater is the danger of applying an arbitrary, unfounded derivation to the exclusion of all others. It is to this danger, in fact, that many of the earlier etymologists have succumbed: to force a preconceived theory upon the Procrustus Bed in order to arrive at a favored, arbitrary derivation of the word or words in question. Nor is it a danger which has disappeared with the advent of the new scientific etymology. Unless great care is taken to dismiss all favored and forced interpretations of words — regardless as to how attractive they may be — and to consider only cold, scientific data, scientific etymology will have made no progress. It will become just as invalid and worthless as the wild, conjectural etymologizing of the older periods, which may be classified as distinctly Folk-Etymologies — a type which is still very much in evidence at the present time.

There are, for example, naive people who have come to the utterly absurd conclusion that a person's name — to a degree at least — indicates a prominent characteristic of his personality. Thus a man whose name is Godfrey (*German*: Gottfried, *French*: Godefroi) means that such a person is *at peace with God*. This one name, out of innumerable others that might have been chosen, will serve as our example. Now let us suppose that in a certain instance a man named Godfrey exhibits traits which undeniably give factual evidence of the opposite charactertistic, namely that he is *not* at peace with God because of his acts. How can our folk-etymologists now justify their claims? Do they abandon their theory as untenable? By no means. They now proceed to vindicate their interpretation by a simple and an unperturbed way, in accordance with an age-old device. A reverse, *negative* interpretation is now proclaimed as the correct one. This individual is named Godfrey quite obviously because he is *not* at peace with God. In like fashion it was formerly claimed in all seriousness that *bellum, war*, comes from *bellus, beautiful, not* because war is pleasant or beautiful, but precisely because it is *not* beautiful; and that in *lucus a non lucendo*, that is literally *the shining one from not shining, lucus, the wooded grove*, is called the shining one, simply because the sunshine does *not* penetrate it. This last example is frequently given as typical of an absurd derivation by an old grammarian whose name we do not know.

Concealed Relationships

It is obviously not permissible to etymologize thus willy-nilly. Orthographical similarity, and indeed even identical sound in words, by no means always guarantees etymological relationships. On the other hand, frequently entirely different sounding words have a definitely valid relationship which is by no means always obvious at the first glance. Thus the English word *heart*, German *Herz*, is connected etymologically with the Greek *kardia, heart* — with *cardia, carditis, cardiology, cardiac*, and *cardialgy* or *cardialgia* as English derivatives — even though here there is no similiarity of sound. The German word *schwierig, difficult*, on the other hand, had originally nothing to do with the obviously same sounding substantive *Schwierigkeit, difficulty*. The Middle High German *swiric, troubled with boils*, was really derived from *geswir*, Modern High German *Geschwuer*, a *boil*, and ought to have developed into *schwaerir* or *schwuerig* in our Modern High German language. The English *helmet*, German *Helm*, on the other hand, is definitely connected with the Sanskrit *carman* which means the same thing, and the French *espiegle, scroundel* or *rascal*, originated in the German word *Eulenspiegel* — the name of the rascally

hero in the German *Volksbuch* or chap-book, which dates from 1483. Here are grouped many humorous anecdotes of the time about the person of a Brunswick peasant youth who is said to have lived in the fourteenth century. In France this name *Eulenspiegel,* literally *owl's mirror,* was first adopted in the form *Ulespiegle,* and was then abbreviated later on to its present form *espiegle.*

Folk-etymology, which changes sound and meaning according to its whim, is responsible in every language for a considerable portion of the etymological sins that have been committed. It has often changed the straight etymological line of derivation into a confused oblique one or into an unholy tangle, thereby obliterating the true etymology almost completely. And yet a service has been rendered nevertheless. We cannot deny that this faulty folk-etymology has infinitely enriched the picturesqueness and the figurative qualities of language. That, after all is said and done, is the deciding factor in its favor, for language in the final analysis develops not according to scientific discursive principles, but rather according to picturesqueness, to the metaphorical qualities it possesses.

Child Etymology

Now just as the adult population etymologizes, the children do the same. In Heidelberg, for example, the story is told of a little boy who had eaten in a *restaurant* several times and since that time spoke constantly and altogether logically of the *Esstaurant,* an *eating-place,* from the German *essen, to eat.* Another child familiarized himself with the strange word *Album* by simply and very appropriately calling it the *Albuch,* literally *the all-book.* My own son as a little boy invented English prepositional forms by analogy, thus: *befront,* in front of, *betop,* on top of, *bebottom,* at the bottom of, *beback,* at the back of. This was a perfectly natural and logical linguistic phenomenon, since we do have such legitimate prepositional forms as *behind, before, beside, between.* It was, in fact, an excellent instance of a completely natural linguistic analogy as has been practiced in the formation of new words from time immemorial.

Words With a Sting

In addition to the naive etymology of the layman, in which sometimes quite unexpectedly and quite unwittingly a little jest or humor creeps in, there is another type, which purposely and consciously denies any claim to scientific exactitude and aims only at humor and satire. This type, in fact, does not really etymologize at all; it distorts words in that it takes an original words as its basis and seeks to discover how through corruption of the word it can arrive at its satirical purpose.

The German language in particular has a large number of such word-distortions for purposes of humor and satire. Thus the word *Distillation,* which describes the preparation of alcoholic drinks through the extraction of the volatile parts of a substance by a process of falling in drops or slow trickles, becomes humorously *Durstillation,* from the German *der Durst, the thirst. Influenza,* the disease, becomes *Infaulenzia,* because sometimes people are wont to pretend to be sick when they are merely lazy, from the German *faul, lazy.* In the Seven Years' War in the second half of the eighteenth century, Frederick the Great's all too frequently retreating *Reichsarmee, the royal (imperial) army,* was humorously labelled the *Reiszausarmee,* that is to say, *the army that takes to its heels, the constantly fleeing army.*

In polemics this planned distortion of words also played a major role. The famous anatomist Vesalius was harassed throughout his life with the name *Vesanus,* that is, *the insane one, the raving one.* As a criticism of his atheism, Leibnitz's name was corrupted by the people into *Leuwnix, Loewenix,* in Modern High German *Glaubenichts, believe in nothing, atheist.* The Roman Catholic opponents of Luther scarcely ever called the great Reformer by any other name than *Luder, blackguard, scoundrel,* while the Protestant foes of the Jesuits on the other hand turned the name *Jesuiten* into *Jesuwider,* that is, *those who are against Jesus.*

Even the great satirists did not despise this medium as a keen weapon both in oral and in written argumentation in the heated spiritual and religious struggles of their age. Thus already in the latter half the fifteenth century we find Geiler von Kaiserberg berating the *Bischofe, bishops,* as *Beisschafe,* literally *sheep-biters,* because, like wolves, they bite the masses of the poor people, the sheep. Later, toward the end of the seventeenth century, in his well-known work *Judas der Erzschelm, Judas the Arrant Knave,* the court-chaplain at Vienna, Ulrich Megerle, better known as Abraham a Santa Clara, among innumerable rapid-fire witticisms and droll conceits, corrupted *melancholisch, melancholy,* into *maulhenkolisch,* that is, *the mouth hanging or drooping dejectedly.* Fischart debased *Reichsrepublik,* literally *the republic of the realm or the national republic,* into *Reichspoeblichkeit, the stupidity of the realm.* Finally, out of the *seraphischen Klopstock, the seraphic or sublime Klopstock,* Gottsched derived a *sehr affischen Klopstock,* that is, *a very apish, very silly Klopstock.*

Etymology in all its varied aspects is a fascinating study, and might advantageously be introduced into grammar instruction from time to time. In this way it would serve two functions. Firstly it would relieve the deadening effect of continuous instruction in formal grammar, and secondly it would bring to the students a realization that language, like everything else in the whole range of human creativity, is not merely mechanical, but rather organic.

Melanchthon after Four Hundred Years

By Robert C. Schultz
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April 19 of this year marks the four hundredth anniversary of the death of Philip Melanchthon, scholar, educator, theologian, and reformer of the Church. No man, with the possible exception of Luther himself, has had such far-reaching and continuous influence on the Lutheran Church. Yet Lutherans will observe this anniversary with mixed emotions. For the life of Melanchthon was a combination of greatness and tragedy, of strength and weakness. Every evaluation of Melanchthon will be a soul-searching and church-searching examination, whatever conclusions it may lead to. For the glory and tragedy, the greatness and the weakness of Melanchthon have prefigured the history of Lutheranism. Every Lutheran who examines the life and work of Melanchthon sees more or less of his own reflection in the mirror. It is perhaps for this reason that there are so few studies of Melanchthon. (The best in English is Clyde Manschreck's *Melanchthon: The Silent Reformer.*) Melanchthon has become a scapegoat, a man to be saddled with responsibility for that which each generation of Lutherans has considered to be the basic errors of other Lutherans. And the objective examination of scapegoats usually takes some of the fun out of condemning them.

Born in 1497, the son of a weapons smith and the nephew of the great Humanist and Hebrew scholar, Johann Reuchlin, Melanchthon was destined for greatness. In his youth he was generally considered to be the man most fitted by talent and inclination to succeed Erasmus as the leader of the Humanists. He came to Wittenberg in 1518 at the age of twenty-one, just at the time when the small university (it had then only about 120 students) was beginning to become famous as the source of the 95 Theses. In 1520, only two years later, Melanchthon was lecturing to as many as six hundred students. Eventually this number rose to fifteen hundred.

Luther and Melanchthon became intimate personal and professional associates at Wittenberg and for both the association was profitable. Melanchthon taught Luther Greek, and became the mainstay of the committee which assisted Luther in Bible translation. Luther taught Melanchthon theology, and Melanchthon was not only a good pupil but a master of precise systematic formulation. His *Loci Communes* of 1521 contains many classic formulations. Based on Paul's epistle to the Romans, it represented a new approach both methodologically and theologically.

As the systematic formulator of Luther's insights, Melanchthon played Aaron to Luther's Moses. Neither could get along without the other. Luther's deep religious insights were so closely connected with his own personal experience, so bound up in his own personality, that he needed an "interpreter" who could communicate these insights to a larger audience. The first of the specifically Lutheran confessions, the *Augsburg Confession* of 1530, was written by Melanchthon. The last, the *Formula of Concord,* was written in opposition to errors of the Melanchthonian school, but it was written by men who had been trained in Melanchthon's method. Only three of the Lutheran confessions were written by Luther himself: the *Small Catechism,* the *Large Catechism,* and the *Smalcald Articles.* The *Smalcald Articles* are generally admitted to be the least of the confessions; the *Large Catechism* has long been conveniently by-passed; and, although the *Small Catechism* has been memorized by the laity, its meaning has been explicated not with the *Large Catechism* but with forms and pedagogical tools derived from Melanchthon, e.g., the present Synodical Conference exposition of the *Catechism.*

Thus Luther has made his impact upon the church which bears his name through the forms devised by Melanchthon. Like Moses without Aaron, Luther seems to stutter without Melanchthon; at least that is how it has sounded to succeeding generations. Even the Synodical Conference, which has been most vociferous in condemning Melanchthon's errors, stores its version of Luther's theology in the containers of Melanchthonian orthodoxy. All the criticisms of Melanchthon's doctrinal structure have resulted only in a rearrangement of the stones which he had already shaped.

Also like Aaron, who found himself casting the golden calf while Moses was up on the mountain, Melanchthon had a penchant for getting in trouble when he was on his own, without Luther. In command in Wittenberg while Luther was in exile on the Wartburg, Melanchthon lost control of the situation to the Enthusiasts. In Augsburg to defend the faith of the Reformers before the Emperor, he seemed willing to trade the Gospel for permission to have a married clergy, to give the wine to the laity in Communion, and to reform the Canon of the Mass. Called to account by his fellow reformers, he soon wrote his *Apology* (Defense) *of the Augsburg Confession,* which has remained the authoritative commentary on the Confession. Yet it is not without significance that many Lutherans know little more about the distinctiveness of their confession than those very three points for which Melanchthon was willing to sell the Reformation short.

The writing of the *Augsburg Confession* – the one Confession which binds all Lutherans together – was a work of greatness. Tragedy came when Melanchthon reduced it to the level of a personal document which he could revise at will. The Major revision is the *Variata* of 1541 which makes basic changes in the doctrine of the Sacrament of the Altar. It thus became, and for some time remained, a mark of Lutheran disunity.

Melanchthon had come to Wittenberg with plans to publish the Greek text of Aristotle. He stayed to write the *Loci,* which rejected the scholastic Aristotelian method in theology. In subsequent editions, however, that method gradually reappeared until, in the end, it effectively displaced the new approach of the first edition. And it was not the first, but the last, edition of the *Loci* that became determinative for Lutheran theology. All of the basic handbooks of doctrine written by Lutheran theologians until the beginning of the 19th Century – and many written since that time – are variations of Melanchthon's dogmatics.

The methodological change was accompanied by a theological revision. The Reformers' doctrine of justification for Christ's sake through faith presupposed a doctrine of the bondage of the will which asserted that man could not initiate or cooperate in his conversion, and this position is emphatically stated in the *Loci* of 1521. The papal theologians, and many of the Humanists, found this teaching especially objectionable. Many of these Humanists had been attracted to the Reformation in the first place by Melanchthon's association with it. They left it and returned to Rome when Erasmus declared his opposition to Luther in his essay on Freedom of the Will. Luther, who felt that Erasmus had found the key point at issue as no one else before him, replied to this essay with one of his own, *On the Bondage of the Will* (1525).

While this controversy raged, Melanchthon, the one man who might have held the support of many Humanists, was careful not to express himself. But without openly repudiating his previous teaching, he began to move gradually in the direction of a doctrine of the freedom of the will. After Luther's death, he came out openly with his doctrine of the three causes of conversion: the Holy Spirit, the Word, and the will of man. This doctrine could, perhaps, be properly interpreted. The fact of the matter is, though, that many of Melanchthon's students did not understand it properly. Therefore, in order to disavow such errors and others, the *Luther*an theologians – who had also been trained by Melanchthon – drew up the *Formula of Concord.* It was designed to protect the *Augsburg Confession* and its *Apology* – both of them the work of Melanchthon – from Melanchthonian misinterpretation.

It is probable that American Lutheranism will not particularly note the anniversary of Melanchthon's death. The memory of the great reformer who himself needed reforming is too painful, especially in view of the fact that once again, for the first time in many years, Luther's own voice is being heard by means of the Concordia and Muhlenberg translations. But an evaluation of Melanchthon's weakness without the support and direction of Luther points up strikingly the weakness of American Lutheranism without Luther. And therefore, while the memory of Melanchthon may be painful, it can also be salutary. The Reformation was not, and is not, a one-man job. Just as Luther and Melanchthon found each other indispensable in spite of all their differences, so the Church of the Reformation must recognize its need of the association of men of varying backgrounds and varying ways of saying the Gospel. No one man has been able to say all that has needed to be said—not even Luther or Melanchthon, not to mention a host of lesser names. More than that, the fact that the greatest figure of the Reformation next to Luther himself sometimes lost sight of the Gospel should fill us with humility and with compassion toward brethren who seem to have again obscured it. For if even so great a reformer was himself in need of reformation, then surely the work of reformation must be an on-going task and need of the Church.

POSSESSIONS

I have a garden and seven apple trees
And a necessary eye for things like these:
A plot of ground where I may know my youth
And keep my faith and hold to my small truth;
A place to come when youth is winter thinned
And lean my heart against an April wind –
A love, a land, a present tense, and now,
My own verses under my own bough.

DON MANKER

The Promising "Prodigal"

By Walter Sorell
Drama Editor

With very few exceptions this is a puzzling, dismal and trying Broadway season so far, its intellectual nourishment thinly applied with some artificial color added. Most of the shows are closing so fast that it is difficult to keep up with them. Ketti Frings' "Long Dream," based on Richard Wright's novel about a shrewd Negro who is doing business with the conniving help of the sheriff, did not ring true as a play. "The Cool World" by Warren Miller and Robert Rossen depicting the juvenile jungle of our big cities did not have the warm, ingratiating quality of "West Side Story" and left critics and public cool in spite of its hysteria, homosexuality, and hoodlumism. The turpitude and viciousness shown in "The Cool World" do not, however, begin to compare with the downright degradation exhibited by the characters in Sheppard Kerman's "Cut of the Axe." Kerman's characters seem to come out of a D movie, the D indicating not only Downright Dullness, but also our justified Despair over what is sometimes accepted as Dramatic fare by Broadway producers.

Nor did the British import "The Tumbler," a psychological melodrama by Benn Levy, fare particularly well. Despite its excellent cast under Sir Laurence Olivier's direction, it quickly tumbled into its grave. The ferocious appetite of Oblivion also demanded its victims on the battle-field of the musical. "The Crystal Heart" was too simple and transparent to beat for long, and "Beg, Borrow or Steal," another one on the beats, proved that this subject has become too serious to be funny and does not lend itself to musical treatment.

If mediocrity fails, no one really cares. It is a much sadder thing that the valiant attempts of the Phoenix theatre to give us a badly needed repertory theatre do not seem to materialize. Its latest production was "Peer Gynt," one of the most difficult plays to stage successfully. It is a poetic play in which an egotistic, irresponsible young man seeks his self in success and learns — after roaming the world — that fulfillment and happiness are hidden in the heart of the only girl he ever really loved and who waited for his return. "Peer Gynt" is a dramatic poem rather than a poetic drama. It lacks immediacy on stage and the theatrical poetry which does not lie in action, but in the mystery and meaning between the lines. Since the lines — also in Norman Ginsbury's new translation — reflect action rather than the mirror image of truth in life, this play will always fail if there is not an exceedingly imaginative production to do the trick. Did I say trick? I meant miracle.

The miracle was not there, either in Stuart Vaughan's skilful direction or in Fritz Weaver's brave try to get the taxing part of Peer Gynt under his skin. I wish I could blame the omission of Grieg's familiar score for the failure. But David Amram's music was not bad at all. No, "Peer Gynt" is a Herculean task which needs the spark of stage genius to come off. This spark is rarely found.

Sometimes, the magic formula is found and makes itself felt in every line, in every movement of the actors. The 24-year-old Jack Richardson wrote a new play on a very old theme. "The Prodigal" is the story of Orestes before he makes up his mind to revenge Agamemnon's death and Clytemnestra's betrayal. It is surprising that these mythological characters, so often dramatically treated from Euripides to Sartre, still yield new aspects and interpretations of their motives, their heroic intents and human shortcomings. Jack Richardson drew a modern portrait of Orestes from a new viewpoint. He gave these familiar figures new dimension and thus new life.

No one except Electra looks forward to Agamemnon's return. Clytemnestra is afraid of facing her former husband. Agisthus, who usurped the state and Agamemnon's bed, prepares for the contest and murder of his rival. Orestes is pictured as a youthful prince who cares little for his father's legend, for this wooden, bloodshed-loving hero who pretends to fight for principles when, in reality, he was attracted by Troy's riches. And he loathes Agisthus, the pious demagogue, the cheap politician and the slimy lover of his mother. He refuses to take part in their battle for power.

Agamemnon's death turns this carefree youth into a brooding Hamlet whose indecision becomes the decisive point of the second and stronger half of the drama. Only when he finds the whole world of Greece locking its doors to this fugitive from his own fate, this seeker of a life of non-involvement, does he turn hero — and then against his will. In the last scene Cassandra visualizes a time when Orestes may return home with love instead of a dagger in his hand. But until then the world forces man to take sides and man demands dramatic justice.

An exciting performance of a group of young actors at the Downtown Theatre helped to give America a new dramatist and proved that a little off-Broadway theatre can teach the giant uptown a lesson.

From Trust to Certainty

By Robert V. Schnabel
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" . . . do not be faithless, but believing."
— St. John 20:27

When we hear the account concerning Thomas the Apostle, the Gospel for the first Sunday after the Feast of the Resurrection, the self-assured among us may feel a tinge of gloating satisfaction that *we*, at least, are not "doubting Thomases," and the empiricists among us may feel a twinge of unsettling sympathy for empirical-minded Thomas. But neither of us dare stop here, for the experience of Thomas may be more profitable to our faith than easy, unexamined belief, and the manner in which Thomas is brought to personal trust in Christ places the real issue before us, confirms our questioning minds in faith, and sets forth the nature of true Christian affirmation.

Thomas was the sensitive, solitary, melancholic member of the apostolic band. He had often worried about the Lord's expectation of death. When at last his Lord was nailed to the Cross, Thomas fell into despair. The dreadful act was driven into Thomas' mind and his heart was pierced with grief. Afterwards he brooded over the Lord's bodily wounds because they seemed to seal the certainty of His death. When the others joyously proclaimed that Jesus was risen, Thomas, who had been absent from the group at Christ's first post-Resurrection appearance, found himself doubting their testimony. "Risen? No, no, He is dead. I myself saw the mortal wounds. Even if you did see Him, why should I believe on less evidence than you? I need the testimony of my own senses. You may be believing and wishing so hard that you're deceiving yourselves. Except I shall see in His hands the print of the nails, and thrust my hand into His side, I will not believe."

It is all too easy to make out Thomas as a pure skeptic, but subsequent events belie this view. His very presence with the Eleven on this occasion show that he doubted because he really *wanted* to believe, *wanted* convincing and assuring evidence. *If only* Christ were risen indeed!

Then Jesus came, apparently particularly for Thomas' sake, for He offered immediately to meet Thomas' test: "*Look* at My hands; *put* your hand into My side; and *stop becoming* faithless, but be believing." Thomas' surprise and joy must have turned to shame when Jesus offered the very empirical test he had proposed. But Thomas did *not* apply the test. Instead, his doubt was completely removed by the assurance of his Lord's presence, words, and Personality so that the test was superseded as irrelevant and superfluous. He had thought that the others were perhaps too easily and unconvincingly satisfied, but the very same evidence — no more and no less — now satisfied him: the assuring presence of Christ. He did not test, but adored and confessed: "My Lord *and my God.*"

Thomas places the real issue before us, the issue of the grounds of Christian truth and life. At first Thomas demanded tangible evidence of the Lord's Resurrection as compelling grounds for belief, but in Christ's presence he did not test, but confessed. This confession was not abandonment of proof in favor of trust, but the acknowledgement that the real issue was whether to trust or not to trust the Lord. Proofs are only as sound as the first principles on which they are founded. Finally, the question of whether we take Jesus to be God Incarnate or not is a question of whether we *trust Him*. No evidence or proof can possibly justify such trust. To demand proof is to put oneself outside the only attitude in which it is possible to confront God. To refuse to believe because of lack of evidence or proof is to miss the main point: namely, that trust itself is the first principle which, like any logical first principle, of necessity cannot itself be justified. The ultimate choice is an either/or: faith or non-faith.

Human senses and understanding may see Jesus as the son of Mary, a man broken in death by hate and jealousy, a naturally explicable empty tomb; but faith beholds the Son of God, the Lamb of God, a tomb that is empty because of the miracle of Resurrection whereby Love conquers sin and death and hell. These outward historical events have such significance only as we believe; faith is the sole possible instrument of apprehension and appropriation. Thomas saw more deeply than others the intense importance of the Resurrection. When he came to faith, he saw more in Christ than others did. He saw that the Resurrection gets its credibility from the Incarnation, that it is possible only because Jesus is the God-man. If Christ is God Incarnate, then He is also Lord of nature and history, and His miraculous birth and Resurrection are supreme possibilities turned into actualities because they were called for by God's loving purposes for man. Thomas now grasped that the Lord had fulfilled His word, had

triumphed over sin and death, principalities and powers, was sovereign over all — yet was here giving His hand to a weak disciple to enable him to partake in the divine triumph. "Now I know You," Thomas declares, "My Lord AND MY GOD." Thomas was not the only doubter, for not a single Apostle expected what finally did occur. But when he and they had all the conviction and assurance they needed, that God was in Christ, their doubts and hesitancies were dispelled and they were changed from uncertain into audacious men.

Thomas has helped to confirm in faith the questioning minds of many others through the ages, those with critical intellects combined with sound hearts. Such honest inquirers, when assured by the apprehension here of Christ's divinity, humanity, and Personality, often become believers who hold the faith with an understanding and a tenacity unknown to other men. Our Lord did not reject that way of belief which seeks confirmation by inquiry and investigation. But in His gentle rebuke to Thomas, Christ did indicate the danger of that way by which it is possible for doubt to separate itself from trust, and in consequence may lead to unbelief and apostasy. Thomas was the first of many who, having *become* believers, have found that the evidence or proof demanded is totally unnecessary, that doubt gives way to faith not by removal of intellectual difficulties, but by coming into the presence of the holiness, love, and power of the divine-human Person.

Thomas sets forth the nature of true Christian affirmation. We cannot apply Thomas' *proposed* test, but we can test his *actual* test — the deeper evidence of confrontation with Christ, Lord and God Incarnate. Whether it takes time to realize the full conviction that human life is a joyous, abundant one because Christ is one with us in it and has redeemed us as God Incarnate, or whether we awake with the suddenness of Thomas to a sense of the glory of Christ's divine presence, we too may find that our certainty grows out of trust, not trust out of certainty. To say that we shall not trust until we are certain is like a drowning man refusing a lifeline until he is assured that it will not break under his weight; he can prove the strength of the line *only by trusting himself to it.* The truth that Christ is God Incarnate and Risen Redeemer is not a conclusion derived by empirical verification or logical reasoning, but a first principle which opens the way to new life.

St. John believed that the confession of faith of Thomas, the *believer,* was so decisive that he virtually closes his gospel after recording it. Perhaps this is because the supreme apprehension of the divine mystery any man can have, the highest confession any man can make, the last word and ultimate truth are embedded in Thomas' words: "My Lord AND MY GOD." The "last word," but not the final benediction. That is reserved for others, and *for us,* by our Lord Himself. "Thomas, because thou hast seen Me, thou hast believed: *Blessed are they that have not seen, and yet have believed.*

Letter from Xanadu, Nebr.

By G. G.

Dear Editor:

Say, you know I've always been a real booster for Xanadu, but even I didn't know until last week what a swell town this really is. I'll tell you how it happened.

Rev. Zeitgeist is a great one for doing whatever the boys down in Saint Louis recommend. So this month we were supposed to have what they call a Preaching-Teaching-Reaching campaign whereby we were all supposed to go and ask people whether they would like to join our church. I wasn't too much in favor of it in the first place because our church is crowded enough as it is on Sundays, but you can't very well knock missions so I was willing to go along with it.

Well, then the evangelism committee of our board of deacons got to looking into the matter a little deeper and what do you think they found out? Over sixty percent of the people here in Xanadu belong to some church, and when you break down the other forty percent it turns out that not more than maybe a couple dozen families could be considered mission material for our church.

Most of the unchurched people in our town live in what we call Hoover Heights which is actually the river bottoms on the edge of town. It's a shanty town, more or less, and most of the people that live there are from the South. We've talked about starting a mission out there but there is really not much point to doing so because they're a shiftless lot out there and chances are the thing never would become self-supporting.

Then we have maybe three or four colored families who are not actually unchurched but they have no place to worship here in Xanadu. I figure if they don't care enough about the church to live where there are churches for them there is no reason why we should bother our consciences with them. The same goes for the Mexicans. They're supposed to be Catholics, and if the priest can't get them to Mass why should we try to get them to church?

So you see sometimes figures fool you. Just looking at the figures here, you might think that there was a big mission job to be done. But when you interpret the figures it turns out that little old Xanadu is in pretty good shape and good old St. Swithin's has just about exhausted its mission possibilities. So instead of running a PTR we are all going to contribute a dollar a member to foreign missions.

Regards, G.G.

The Chalice

By ADALBERT RAPHAEL KRETZMANN

"Christ took the cup and blessed the wine:
'Tis the New Covenant in My blood'."

Among all the facilities of worship, the chalice takes first place. Ever since the discovery of the Great Chalice of Antioch and its display at the Chicago World's Fair in 1933, there has been a tremendous revival of interest in ancient chalices. The double handled Cantharus is, of course, the most fascinating. Chalices have been found which were made of stone, crystal, onyx, glass, ceramic, wood, horn, tin, iron, pewter, silver, and gold.

In the Middle Ages, a great deal of attention was paid to the chalice because it belonged to the development of the whole liturgical practice of the time. De Fleury gives us some details of the Eligius Chalice out of the seventh century. There is a chalice of the eighth century made of copper with silver ornamentation which is found in the Kremsminster. Many excellent chalices with pes, shaft, and cupa, all adorned with ornaments and pictures, are found throughout Europe. The Bernward Chalice in Godehardi Church in Hildesheim dates from the twelfth century and is covered with Old and New Testament scenes. The Church of the Holy Apostles in Cologne has a chalice adorned with the figures of the twelve apostles.

In the Western Church of the Middle Ages, a distinction was made, as long as they had Communion under both kinds, between the chalice of the laity and the chalice of the clergy. The consecration was performed in the chalice of the clergy and then the consecrated wine was poured into the *calix ministerialis* for use of the laity. Only on the most extraordinary occasions were the pontifical chalices used. They were usually very highly ornamented and extremely precious.

When Communion came to be ministered under one kind, the chalice of the clergyman, especially if he was a bishop, was always buried with him in his casket. The fear of spilling some of the consecrated wine produced a very odd form of sipping pipe as early as the ninth century. Through this the communicant had to draw up some of the wine at the distribution. This *pipa* was usually made of precious metal or of gold. On high occasions it is said that the Pope still uses this type of pipa at his Communion.

Loehe, one of the great Lutheran liturgists, has a form of consecration for a chalice. But normally, the chalice is dedicated along with all the other sacred vessels.

During the days of the wars in Austria, many churches took off the stems and feet of their chalices in order to make this precious metal available for money in wartime. Since 1809, it has become customary to save the money which was formerly expended on gold and silver of the chalice for other special purposes. A chalice of the kind which is pictured here would have come into the classification of "calices majores" because it is used for distribution to the entire congregation. Since the chalice has been withdrawn from the people in the Roman Church, they use cups which belong to the classification "calices minores," since only the priest drinks from them. The Lutheran Church specifically uses chalices of about medium size so that they can be used without refilling for approximately one "table." General proportions vary from place to place but normally the relationship of the cup to the stem and foot is the ratio of two to three.

More significant than all the forms is, of course, the old admonition of faith in these words — "Given and shed for you for the remission of sins." Luther adds his own solemn but joyous assurance — "which words, besides the bodily eating and drinking, are as the chief thing in the Sacrament; and he that believes these words has what they say and express, namely, the forgiveness of sins."

Handling the chalice and receiving the consecrated wine ought always to have in it the echo of the words of Saint Paul: "The cup of blessing which we bless, is it not the Communion of the blood of Christ?" (I Corinthians 10:16)

A modern chalice by Karl Schrage. Hand hammered silver lined with gold. The foot or pes is enamelled in transparent olive green. The nodule is set with stones. The chalice was made in 1956.

The six Chalices of the University Memorial Chapel and the Gloria Christi Chapel at Valparaiso University are made in the same modern manner with enamels and symbols by Burch-Korrodi.

Elisabeth Schwarzkopf

By WALTER A. HANSEN

Great singers have always been rare. Therefore it is thrilling to come under the spell of the artistry of Elisabeth Schwarzkopf, the famous soprano who was born in Poland in 1915 and has won richly merited renown in opera and on the concert stage.

Mme. Schwarzkopf, who lives in London and is the wife of Walter Legge, founder of the Philharmonia Orchestra, is one of the singers of our age of whom one need not hesitate for a moment to speak of as great. Her voice is wonderfully beautiful in timbre. Besides, it is extraordinarily flexible. But a great singer must have much more than a great voice. Mme. Schwarzkopf's remarkably opulent organ has been trained, developed, and disciplined to the bidding of artistry at its purest and noblest.

In many respects Mme. Schwarzkopf reminds me of Lotte Lehmann, another mighty queen in the vast domain of song. I wonder whether anyone has ever excelled Mme Lehmann's sterling presentations of German lieder and many art songs of other lands. Although it would be overstepping the bounds of prudence to say that Mme. Schwarzkopf is superior to her in these fields, it is no exaggeration to state that she is by no means inferior.

On a stereo disc I have just received Mme. Schwarzkopf gives conclusive proof of the chasteness, the depth, and the subjugating power of her artistry. The title of this disc — which, by the way, represents the most recent advances in the art of recording — is *Songs You Love (Angel).* With Gerald Moore, one of the most sensitive assisting artists of our time, at the piano, Mme. Schwarzkopf presents the following program: Ben Jonson's *Drink to Me Only with Thine Eyes,* in the traditional setting; *Plaisir d' amour,* by Jean Paul Egide Martini; *Auf Fluegeln des Gesanges,* by Felix Mendelssohn; *Songs My Mother Taught Me,* by Antonin Dvorak; *Si mes vers avaient des ailes,* by Reynaldo Hahn; Peter Ilyich Tchaikovsky's setting of Johann Wolfgang Goethe's *Nur wer die Sehnsucht kennt; Murmelndes Lueftchen,* by Adolf Jensen; *Ich liebe dich* and *Farmyard Song,* by Edvard Grieg; *Schwarze Rosen,* by Jean Sibelius; *Wiegenlied,* by Richard Strauss; *In dem Schatten meiner Locken* and *Elfenlied,* by Hugo Wolf; and *O, du liebs Aengeli* and *Gsaetzli,* two Swiss folk songs.

Please note that I do not use the trite and drab word "accompanist" when speaking of Mr. Moore. This man is far more than an accompanist, just as the piano parts for the songs that make up Mme. Schwarzkopf's stirring disc recital are far more than accompaniments. When I think of the simon-pure artistry of Mr. Moore, I wish that the handy and overworked term "accompanist" had never come into use.

On another disc (Angel) Mme. Schwarzkopf shows her remarkable ability in the field of German opera. With the Philharmonia Orchestra under Walter Susskind she sings *Dich, teure Halle* and *Elisabeth's Prayer,* from Richard Wagner's *Tannhaeuser; Wie nahte mir der Schlummer (Leise, leise, fromme Weise),* from Carl Maria von Weber's *Der Freischuetz;* and *Einsam in trueben Tagen* and *Euch Lueften, die mein Klagen,* from Wagner's *Lohengrin.*

Many able commentators frown on *Der Freischuetz.* Nevertheless this work contains much beautiful music. The overture is an imperishable masterpiece, and to me nothing in the entire domain of opera is more moving than *Leise, leise, fromme Weise* — particularly when this gem is sung by an artist as great as Mme. Schwarzkopf.

Some Recent Recordings

RHAPSODIES FOR ORCHESTRA. *Rapsodie Espagnole,* by Maurice Ravel. *Rumanian Rhapsody No.* 1, by Georges Enesco. *Hungarian Rhapsody in C Sharp Minor (No.* 12 in the piano version), by Franz Liszt, orchestrated by Franz Doeppler. The Vienna Philharmonic Orchestra under Constantin Silvestri. Exciting performances. Angel. — FRANZ SCHUBERT. *Unfinished Symphony. Overture, Entr'acte No.* 3, *in B Flat Major,* and *Ballet No.* 2, *in G Major,* from *Rosamunde.* The Royal Philharmonic Orchestra under Paul Kletzki. Straightforward and highly effective readings of this imperishable music. Angel. — WOLFGANG AMADEUS MOZART. *Concerto in B Flat Major, for Bassoon and Orchestra* and *Clarinet Concerto in A.* The Royal Philharmonic Orchestra under Sir Thomas Beecham, Bart. Gwydion Brooke, bassoon; Jack Brymer, clarinet. Authoritative presentations of two beautiful works. Capitol. — JEAN SIBELIUS. *Concerto in D Minor, for Violin and Orchestra. Tapiola.* The London Symphony Orchestra under Tauno Hannikainen. Tossy Spivakovsky, violinist. Magnificent performances magnificently recorded. Everest. — LUDWIG VAN BEETHOVEN. *Abscheulicher,* from *Fidelio,* and *Ah, perfido!* CARL MARIA VON WEBER. *Ozean, du Ungeheuer,* from *Oberon,* and *Wie nahte mir der Schlummer,* from *Der Freischuetz.* MOZART. *Or sai, chi l'onore,* from *Don Giovanni.*. Birgit Nilsson, soprano, with the Philharmonia Orchestra under Heinz Wallberg, Great artistry in every detail. Angel.

BOOKS OF THE MONTH

RELIGION

THE WORLD AND MEN AROUND LUTHER

By Walter G. Tillmanns (Augsburg, $5.95)

The literature which revolves around Luther has always been vast, but perhaps no period has been as prolific in this area as the present. Tillmanns' new book is one of many which reflect this surge of interest in Luther-lore.

As the title intimates, it consists of two parts. The first section gives the political and social background against which the heroic figure of Luther appeared. The second presents the men who walked the stage with Luther, either as the heroes or the villains of the drama, or as those who played their roles only in the wings. Few people, either friend or foe, whom Luther influenced or who had a bearing on his life are overlooked. The throngs who joined the procession to Wittenberg were truly impressive.

We discover that Luther lost few of his friends. If any did defect, the motive was either timidity or jealousy. Staupitz numbered among these. His extreme caution recoiled from taking the final step, and he died a Catholic. It seems strange that the man whose theology blazed the trail for the Reformation and who pointed Luther to the Scriptures should gradually withdraw from him. However, outwardly they remained friends — or should we say more correctly that Staupitz was a Romanist only outwardly and that he was a Lutheran at heart? His last letter to Luther, written in the year of his death, would lend support to that. He wrote: "My love for you is most constant . . . Spare me if, on account of the slowness of my mind, I do not grasp all your ideas and so keep silent about them . . . We owe you much, Martin, for having led us from the husks of swine back to the pastures of life and the words of salvation."

By way of contrast, we find another man, a man who came to curse but who remained to bless — Peter Paul Vergerio, the papal nuncio whom Paul III sent to Germany to sound out the German princes on the prospects for a general council. In Wittenberg he learned to know Luther, by whom he was so impressed that he resigned his nunciature, but as yet took no more decisive action. Later, when the pope sent him to the colloquy of Regensburg, he became fully convinced of the soundness of Luther's theological position. He served as Lutheran pastor in Switzerland and in Wuerttemberg, taught at the University of Tuebingen, and translated many of Luther's writings into Italian.

The reviewer never realized before that Luther entertained so many guests at his Table Round — a score or more who remained for weeks and for months, some of whom never paid a cent for their fare. Kate's patience must have been sorely tried, but undoubtedly she suffered in silence in deference to her famous husband.

Luther ever had words of praise for his co-workers, quite in contradistinction to many great and near-great of today, who are restrained by that green-eyed monster.

When we hear of the hundreds and hundreds of men who beat a trail to Luther's door and taxed his time, we ask in greater wonderment than before: Where did that man find the time for his multitudinous tasks and for his voluminous literary work? What a capacity for work and also play!

The author shows himself a stalwart disciple of Luther's unwavering firmness and a fair critic of Melanchthon's vacillating character. The well-written book adds no new lustre to Luther's name — that is impossible —, but it does reveal his ever bright lustre most beautifully to our gaze. It will widen the circle of admirers of the Great Reformer and strengthen the bonds of loyalty of his old friends.

MARTIN H. BERTRAM

TEACHING LUTHER'S CATECHISM

By Herbert Girgensohn (Muhlenberg $4.00)

This is a translation of Girgensohn's *Katechismus-Auslegung* by John W. Doberstein. It is a good and readable job as usual. Herbert Girgensohn is professor of practical theology in the Kirchliche Hochschule in Bethel, Germany.

We cannot recommend this book too highly for anyone interested in Luther and certainly to anyone who is engaged in teaching Luther's *Small Catechism.*

This book is a teacher's manual. The author does not attempt to give directions for classroom procedures but is concerned with tracing Martin Luther's intention in selecting the materials from the Bible and tradition which he did, and also with showing exactly what Luther attempts to get across to the learning Christian both in the questions asked and the answers given.

The book covers the first three chief parts. A companion volume is promised. This, after all, is where Luther began.

Luther used material because it was traditional, even though it did not fit his purpose perfectly. The Ten Commandments, the Creed, and the Our Father were as common as any knowledge was in the Middle Ages. He uses the Apostles' Creed to present the Gospel even though there is no mention in it of "justification," "sin and grace" or the "Means of Grace," all admittedly important accents in Luther's theology. Luther employs his explanations to bring out those points not explicit in the Creed.

Luther is not afraid to adjust Biblical material according to his purpose. In dealing with the Ten Commandments he leaves out Biblical phrases which would tend to obscure the presentation of the Law as distinct from the Gospel. Because he intends the Commandments to reveal to the Christian the claims of God upon him, he is careful to leave out any phrases which to his notion were not part of man's natural knowledge. It is important to see this intent in Luther's presentation. It is perhaps regrettable, therefore, to discuss the Trinity under the First Commandment since this vitiates the plan of Luther's presentation.

All is geared to Luther's purpose. In the discussion of the Ten Commandments he is attempting to present the Law. He does not allow himself to be distracted from this goal. The Commandments are not presented as a fully developed ethical system. He does not get involved in discussions of casuistry. The Law is to present God's claim on man and is not meant to be an excuse for discussing all the ins and outs of human relationships. Luther is not dealing with social phenomena or with regulations but with the will of God. "It is he (God) who is spoken of, not a series of paragraphs which are to regulate human life. His will is making a claim on our life. No man has any idea of the true God who evades or fails to hear this claim (page 5)."

This is not to say that Luther does not intend to deal with human relationships. In the Seventh Commandment, for example, he makes it quite clear that the modern business ethic is not a description of God's will for man. But this description of relationships and their proper order is not the purpose of the Commandment. Luther's explanations aim to draw a line from the commandment to God.

This same use of traditional material for his own purpose is obvious also at that point in the Creed where Luther breaks with the Medieval tradition of dividing the Creed into twelve statements. (Valla's criticism may have been effective here.) He divides it instead into three articles. Obviously this is where the Trinity is to be discussed. Yet Luther's accent is interesting here in that he does not title each article "Of the

Father," or "Of the Son," but rather "Of Creation," "of Redemption," "Of Sanctification." The Creeds describe the giving God. That the Creed is understood as the description of the one God is most important in our discussion of Luther's First Article, where we often discuss God's "creativity" apart from His "redemption." Luther's explanation makes it quite clear that the first article is not a discussion of the natural knowledge of God. What is confessed here (and remember that this material comes from sermons of Luther) can be confessed only if one knows God in Christ. The nonchristian is not able to confess Luther's explanation of the First Article. If he does, it is presumption.

On the other hand, Luther's clear intent is also obvious in that he does not follow the medieval tradition of applying the word "Father" in the first article to "the Father of Jesus Christ."

In the Creed Luther's explanations describe the giving God and His gifts. "We learn to believe, not from theoretical presentation of the objects of faith, but rather from the testimony, the witness of the believing church passing on to us the witness of the Bible and passing on to us the chief things of that witness (page 128)."

To describe the object of faith Luther does not set up a dogmatic statement but describes the Person whom we are to believe. This is the God whom Christians have. The Catechism was not meant to be a handbook in dogmatics but to be confessed, to be used in devotions, especially the confession of sin and absolution, and in the instruction of Christian youth. It is not an apology for the faith but rather a confession of it. It has often been said that the Catechisms keynote Luther's theological insight. It is indicative that one edition of the Small Catechism stands as part of the Confessions of Lutherans. This is its purpose.

When Luther wrote the Catechism he adjusted the material for the need at hand. He rewrote the material often. It is necessary for us to do this too in our exposition of it for the 20th century. We have already added sections on The Keys, the uses of the Law, the Trinity, the Bible, etc. We could suggest that more stress ought to be given to the "Means of Grace," to "Worship" (which, by the way, fits beautifully with Luther's purpose in including the Lord's Prayer), "Growth in Grace," etc. Since the material grew out of sermons and has essentially the same purpose as a sermon, we may apply it to such current social problems as race relations, social welfare, materialism, sex, etc. But in all of these additions we ought to be careful to maintain Luther's basic and blessed insight, that of Law — Gospel — Response.

All pastors and teachers ought to buy this work, even if they buy nothing else this year. It will help to inform and encourage their teaching of the Christian faith. It also goes far to show that much of the material published for teaching the Catechism misses the point which Luther is attempting to impart through his selection.

There are those in Lutheran circles who believe that the Church ought to have one manual for instruction. Many are concerned about the adequacy of the Small Catechism for this task. Girgensohn's book will go far to encourage the use of this work.

WALTER W. OETTING

GENERAL

UNDERCOVER TEACHER

By George N. Allen (Doubleday, $3.50)

This is the story of a New York *World-Telegram and Sun* reporter who took a job teaching in a Brooklyn junior high school "to get an inside view of teen-age tensions and violence." Contrary to possible first impressions, this is not a sensationalist expose. It is a responsible and carefully-composed examination of a problem to which educators must face up: If everyone is to be compelled to attend school, what and how shall we teach those who are unable or unwilling to learn and who, by their presence in school, prevent others from learning?

Allen's actual identity was unknown to anyone in the school system while he gathered notes for the series of newspaper articles here given book treatment. He was assigned to an "adjustment class," a group of ninth-grade students who had been segregated because of low IQ's. The students could not write; they couldn't even read. Many were seriously disturbed emotionally. Those few students who would have tried to learn were prevented from doing so by the presence of an uninterested or hostile majority. Allen found that he could not be a teacher because most of his attention had to be devoted to discipline.

This book is a major indictment. While the teachers' colleges, the boards of public education, and the administrative officers of the schools must be faulted, the nagging impression remains that Allen's principal indictment is reserved for the rest of us. We have allowed ourselves to be so captivated by the egalitarian myth of naive democracy that we are unable to face the truth. Many children now in school cannot and will not benefit from the education they are receiving. The attempt to stuff them with spelling, civics, and Shakespeare may only represent an honest conviction that some exposure to learning is better than none. But it may also be evidence of a deep social sickness: the inability to conceive alternative courses of action when myth breaks down in practice.

This reviewer yields to none in his admiration of "liberal education." But a value stoutly maintained may become self-destructive if it causes us only to sweep under the rug Aristotle's disturbing insistence that not all men are capable of being free.

A HANDBOOK OF CHURCH PUBLIC RELATIONS

By Ralph Stoody (Abingdon Press, $4.00)

This publication is best evaluated by isolating two words from the title — "handbook" and "practical."

It is just that, a practical handbook; it is written so simply that the public relations head, or promotion chairman, or press secretary, just appointed without any prior experience, will find it invaluable, yet it is so complete the time-worn professional church public relations man or woman (in many cases laboring in a vacuum of indifference, intolerance, non-cooperation, or just plain ignorance) will find it equally beneficial.

It is divided into three parts to further facilitate reference where and when time is of the essence. The first deals with newspapers and the mechanics of news release preparation — and acceptance; the second explores the mysteries of radio and television in fine fashion; and the third deals with preacher and congregation public relations — internal AND external.

The handbook is a pleasing combination of theory, mechanics, and ample examples, all written in language everyone can understand (a serious failing of many books in the field of public relations which drown the reader in a deluge of technical jargon and word creations on the mistaken premise such practice is evidence of competence and know-how).

The book, by an accomplished and qualified Methodist professional, has two serious drawbacks: it barely touches on what to do when the church is involved in unfavorable incidents and publicity, and sometimes advocates pursuit of public relations goals and objectives to the point of exploitation and, what appears to the reviewer, actual distortion of a church's primary objectives.

Each reader will have to evaluate some parts of the book in the light of his own situation; however, the theory is beyond challenge and has positive benefits for all, both novice and professional.

Those rare congregations and groups which are already involved in positive public relations programs may feel the book is too simple and not particularly beneficial; this may well be true, but we are afraid that there are not too many in this situation.

Rather, it has a wealth of information and help for many groups, including some Lutheran groups which still identify public relations with P. T. Barnum.

Many ambitious publishing houses shout

"A Must For Your Library" or "Belongs On The Bookshelf Of Every Church" in promotional advertising; this one does not but could do so without contradiction because of the excellence of this publication.

We feel that it does belong on the bookshelf of every person involved in church public relations and this means, of course, every pastor and congregational leader who is concerned with the growth and progress of his church.

CARL GALOW

THE SOCIETY OF CAPTIVES — A STUDY OF A MAXIMUM SECURITY PRISON

By Gresham M. Sykes (Princeton University Press, $3.75)

This small volume, a study of the social structure of the maximum security prison at Trenton, New Jersey, was written by a professor of sociology. He views this penitentiary as a society within a society. Guards, civilian workers, and inmates were interviewed and official files were examined in an attempt to understand the sociological concepts of social control, status, role, race relations, the activity of work, etc., in this society of captives.

In the preface, the author states that the purpose of this study "has been to examine the prison from a sociological perspective, to see it as an operating social system which can clarify our ideas about man and his behavior, without introducing value judgments either for or against imprisonment." He pictures this maximum security prison as a "social system in which an attempt is made to create and maintain total or almost total social control." Its plan of operation consists of "an odd combination of confinement, internal order, self-maintenance, punishments, and reformation, all within a framework of means sharply limited by law, public opinion, and the attitudes of the custodians themselves."

The author begins with a description of the physical environment of this prison with emphasis on such features as drabness, monotony, cell atmosphere, security, etc., and the fact that this prison community of more than fifteen hundred individuals is "physically compressed" into an area of several city blocks. He adds the distressing fact that they are "psychologically compressed" as well, since they live in an enforced intimacy where each prisoner's behavior is continually scrutinized both by his fellow captives and the custodians.

Why do we have prisons? What is the justification for placing the offender in prison? These are some of the author's inquiries. Earlier societies used corporal punishment for retributions with deterrence as a secondary purpose. Subsequently, imprisonment was substituted for physical punishment and in recent times society has added the concept of rehabilitation. The author elaborates on these three diverse aims of imprisonment and indicates that prison policies overwhelmingly emphasize punishment rather than rehabilitation.

In the second chapter, "The Regime of the Custodians," the author presents numerous dilemmas confronting prison authorities in their attempts to accomplish the aims of imprisonment as dictated by society. Problems concerning custody, standard of living for prisoners, self-maintenance, economic self-sufficiency, prison labor vs. private industry, internal order, discipline, punishment, and reform are discussed in keeping with the inconsistent "philosophical setting in which the prison rests." The social order at the New Jersey Maximum Security Prison is primarily concerned with preventing escapes and disorder within its walls, while reform is at the bottom of the list of objectives.

Prison officials in this penitentiary, according to the author, are organized into a bureaucratic administrative staff possessing almost total power. He critically examines the system of rewards and punishment and the multitude of rules and regulations to induce conformity, and reports the difficulty of efficient prison administration due to an inadequate staff which lacks proper training, experience, motivation, and is grossly underpaid. The author also notes the close and intimate association of guards and prisoners and observes that guards are subject to great pressures from both their superiors and the inmates, and consequently, in an effort to be regarded by the captives as "good Joes," overlook minor and major infractions. This undermines the administrative bureaucracy. He refers to these as "structural defects in the prison's system of power rather than individual inadequacies."

Improvements in the physical conditions in prisons has not relieved the psychological "pains of imprisonment" which still remain and many of these pains grow out of emotional and sexual deprivations. The author elaborates on the rigors of confinement and indicates that prisoners respond to these pains through patterns of social interaction, usually selecting one of two paths whether their orientation is "individualistic" or "collectivistic."

This reviewer was especially interested in the chapter entitled "Argot Roles." Due to the particular problems of imprisonment involving frustration or deprivation, the inmates play various social roles. Here, the author describes the behavior patterns of these prisoners who are specifically labeled by the inmates as rats, center men, gorillas, merchants, wolves, punks, fags, ball busters, real men, toughs, and hipsters. He discusses the social relationship existing within this prison social structure and indicates that respective social roles are followed to meet their own individual needs without any concern for fellow prisoners.

A chapter is devoted to a description of the riots which occurred in this maximum security prison in 1952. The author reports that prior to these disturbances corruption existed and that power and control was in the hands of the inmates. The custodians, in effect, were primarily concerned with the prevention of escapes. This type of prison social system is unstable and usually results in conflicts among the prisoners as well as within the administrative bureaucracy. When the balance of power and physical control eventually shifted to the authorities, due to these and other factors, tensions mounted and riots followed.

In the final chapter, "A Postscript for Reformers," the author makes the following comments concerning the reform of prisons:

1. If modern society is truly concerned with the rehabilitation of criminals, the nature of the prison should be changed. However, the author states that for various reasons we do not want to do away with prisons.
2. The prison should assume a lesser authoritarian role.
3. Greater efforts should be made to use more therapy, even though we do not expect the prison to rehabilitate 100 percent of its inmates.
4. The issue which confronts modern society is whether we are willing to change the prison social system completely in the direction of the rehabilitation of the criminal.

This book is informative and provides great insight into the many problems of our penal institutions as viewed by a sociologist.

ANTHONY S. KUHARICH

1877: YEAR OF VIOLENCE

By Robert V. Bruce (Bobbs-Merrill, $5.00)

1877 was not only the beginning of the second century for the United States. It was also the year in which the nation almost exploded at the seams.

The Republicans were stunned when Samuel Tilden, governor of New York and reform candidate on the Democratic ticket for President of the United States, defeated Rutherford B. Hayes in the 1876 election. C. Vann Woodward has described, in his *Reunion and Reaction,* the political machinations which finally put Hayes in the White House, ended Reconstruction in the South, and established the powerful conservative alliance between Southern Democrats and Northern Republicans. But what the politicians called compromise many citizens called treachery, and the nation teetered dangerously close to another civil war.

In the agrarian regions of the country unfavorable weather, inadequate credit,

a contracting currency, railroad shenanigans, and collapsing demand for farm products all combined to inspire talk of "the impending revolution." The farmer was being cheated of his birthright, and as John D. Hicks has graphically demonstrated in *The Populist Revolt,* he was not far from readiness to take up arms against his sea of troubles.

In the large metropolitan centers there was unrest of other kinds. Most demoralizing of all were the growing lines of unemployed and the steadily falling wages that characterized the nation's first truly industrial depression. Extreme poverty stood by the side of extreme wealth, and many began to wonder who shuffled the cards in the competitive game.

Robert V. Bruce, Associate Professor of History at Boston University, puts all this in perspective as he tells the story of the great riots of 1877. Erupting first in Baltimore, the wave of resentment and discontent spread northwest to explode in Pittsburgh, and from there fanned out to ignite riots in major cities across the land. Scores of lives were lost, millions of dollars of property were destroyed, the forces of law and order were paralyzed, and urban citizens lived for days and even weeks under the threat of terror.

It must have seemed to thoughtful citizens of 1877 that the country could not possibly survive such a year.

But survive it did, and it now remains for some accomplished historian to tell us why and how. But meanwhile we can all be grateful for the magnificent effort of Professor Bruce. He has immersed himself in the original sources without drowning: this is interpretive history of the highest caliber. He writes vividly without ever becoming flamboyant or hysterical. He has written a book which must be read by anyone who hopes to understand the decade of the 1870's.

There are no footnotes, incidentally. Or so the reader thinks until he locates the notes on pages 325 to 366. They refer back to the text by means of page reference and last word of the paragraph. Thus the scholar can check the sources and the non-scholar need never be put off by those ominous little numbers which — publishers are apparently agreed — keep a book from selling.

THE GENERAL'S WIFE

By Ishbel Ross (Dodd, Mead $5.00)

Mrs. Ulysses S. Grant was a courageous, completely devoted wife, and without her General Grant might not have achieved his fame as an historical figure. This is not meant to imply that Julia Dent Grant was a forceful, domineering woman who told her husband what to do, but she was a loving and understanding wife, whose unshakeable faith in her husband carried him through the peaks and deep depressions of his life.

When Grant first met Julia, she was only nineteen, "barely five feet tall and was delicately fashioned, with the smallest hands the lieutenant had ever seen in a girl." It was love at first sight, Grant always said. Even from the very start they found that they shared many tastes in common, such as horsemanship and love of the out-of-doors. It was not an easy courtship, for her father, Colonel Dent, opposed the marriage saying that "you are too young and the boy is too poor. He hasn't anything to give you." Since they could not marry immediately, Grant spent four years in and about Mexico before he returned to St. Louis to claim his bride. Julia's father still insisted that Grant would never amount to anything.

This is the first full-length story of the life of Mrs. Grant, and every phase of her life is shown through letters; memoirs of people who knew her, including her grandchildren, one of whom was born in the White House; and material from many other well documented sources. It tells of her many perilous journeys to the battlefield, and how she even fled from the raiders when her horses were seized and her carriage was burned. "When they were separated Ulysses always wrote to Julia on the night before he went into battle." The book relates the years in the White House and recalls the travels of the Grants around the world where she chatted with renowned persons such as Queen Victoria. However, one is left with the feeling that Mrs. Grant is first and foremost a loving wife and mother, whose friends overlooked many of her idiosyncracies in appreciation of her dominant traits of kindness and consideration for others. She is a rather plain woman who likes clothes, parties, and friends, but whose family is her most important concern.

HELEN M. OLSON

ADVENTURES OF A BIOGRAPHER

By Catherine Drinker Bowen (Atlantic-Little, Brown, $4.00)

"In this book," says the author in her preface, "I have described the biographer's way of life, which to my mind is a pleasant way." However, a pleasant way of life naturally includes some unpleasant experiences. "Every book that I have written has had its situations and its people who rose up to block me, either purposefully or by accident"; when this happens, she "fights back, no holds barred either in the doing or the telling."

The aim in writing biography is to present the subject in such a manner as to communicate to the reader a picture of the whole man, as an individual and as a portion of the society in which he lived. Decision upon a subject is sometimes achieved only after months of abortive effort. Next, the author must gather all possible bits of pertinent information, before beginning the formidable task of evaluation, correlation, and interpretation.

It is in the pursuit of minutiae that the biographer most frequently encounters various slings and arrows, which necessitate different methods of "fighting back." Mrs. Bowen can allay suspicion, ignore indifference, circumvent reticence, face hostility, reply blandly to arrogance. But her surface urbanity often conceals fierce resentment of any hindrance to a full rapport between author and subject; for involvement there is emotional as well as intellectual.

It is a privilege to share, by perusal of this book, a distinguished biographer's edventures. Some are of the mind and heart; some are physical. Sitting atop a ten-foot ladder in a three-hundred-year-old private library containing twenty thousand volumes, she would not for the world swap vocations with Sir Edmund Hillary.

THE NEGRO VANGUARD

By Richard Bardolph (Rinehart & Co., $6.95)

This book is, as the cover indicates, "an important work of history," tracing as it does the achievements of Negroes in three periods of our country's history. In delineating the period from 1770 to 1900 the author shows how this important minority group proceeded "Out of the House of Bondage." 1900-1936 is described as "Cloud by Day and Fire by Night." "Behold the Promised Land" is the title which covers the years from 1936 to 1959.

Aside from a tremendous acount of research, interviews with nearly a thousand persons constitute the background of this thoroughly comprehensive work. If you are looking for a handy reference on the progress of the American Negro in the face of seemingly insurmountable obstacles, this is it.

Although he covers a vast area Bardolph captures the poignancy and heartache of members of a minority group when they strive to make their way to the top.

We commend the work, without reservation, as a book which should be on the shelves of educators and ministers who are interested in Americana for it presents an important but little-known side of our history. It should, once and for all, lay to rest the big lie that there is an inferior race.

ARTHUR M. WEBER

FICTION

HAWAII

By James Michener (Random House, $6.95)

In spite of generally hostile reception by

the critics, this reviewer found this huge (937 pages plus appendices) fictional interpretation of the making of Hawaii engrossing. Michener knows the Pacific world as few men have ever known it, and as a literary stylist he ranks with the best.

Briefly summarized, this is the story of the making of the Hawaiian Islands, first as landforms set in the midst of the Pacific vastness, and then as the home of one of the world's few truly cosmopolitan civilizations. The geological narrative is fascinating, but what really captures the interest and the imagination of the reader is the story of how and why the various peoples which today constitute the Hawaiian population came to these islands, remote from the homelands of every one of them.

The first of these people were the aboriginal Hawaiians, migrants from Malaya by way of Bora Bora. Centuries later, New Englanders made the long journey around Cape Horn, bringing with them the harsh theology of John Calvin and the business acumen of the Yankee trader. Within two generations intermarriage effected a fusion of Hawaiian land and Yankee ingenuity which required only a supply of cheap, hard-working labor to exploit the potential riches of the soils. This supply was found in China, and workers were brought to Hawaii, ostensibly to serve out indentures, after which they would return to China. Some did; more did not. But as the Chinese established themselves in the island, Japanese were brought in to replace them on the land, the assumption being that the Japanese would not, under any circumstances, be tempted to stay on after the period of their contract had expired. But they did.

Out of all this came a stratifying of society. At its top was (perhaps still is) a small group descended from the early American missionaries, traders, and whalers, most of whom carry some degree of native Hawaiian blood. In technical terms, this group constituted a kind of oligarchy, but by and large a responsible, hard-working, intelligent, and benevolent oligarchy. It was ruthless only when its position was threatened. Beneath it, and partially accepted by it, was the wealthier class of the Chinese, by the outbreak of the Second World War quite thoroughly assimilated culturally and even, to some extent, religiously. Then came the masses of the people, hybrids formed from the interbreeding of every nation under heaven. And at the bottom of the pile were the Japanese.

World War II, which began with the attack upon Pearl Harbor, brought the fire under the Hawaiian melting pot to a white heat, and by the end of the war the shape of the new Hawaii was apparent — perhaps the best example of what America means when it speaks of freedom and equality. But it didn't come easy — either for the Hawaiian, by now reduced to a pitifully small minority in the population; or the Yankee whose pride of race had to die in the process of giving birth to a larger concept of human worth; or the Chinese or the Japanese who had to fight inch by inch their way into a culture which is still, in its major outlines, predominantly Western.

Michener tells the story of how all this came about by following each strand from its point of origin in Bora Bora, in New England, in South China, and in Japan. As the story unfolds, it becomes difficult to remember that this is a work of fiction, particularly because from time to time fact and fiction merge in a particular person or event. And perhaps this is its most serious fault, for the person who has read Michener's fictional account of Hawaii's history will in all probability never have the opportunity to read an equally detailed and well-written factual account of that history — and so will never get to look on Hawaii bare.

UP, INTO THE SINGING MOUNTAIN

By Richard Llewellyn (Doubleday, $4.95)

When Huw Morgan decided to leave his home in South Wales, the setting for *How Green Was My Valley* of which this novel, twenty years later, is the sequel, he headed for Patagonia where a Welsh settlement had been established many years before. Those who had settled this area, several hundred miles south of Buenos Aires, had retained the Welsh language and the old customs, so the community remained completely ingrown by both tradition and intermarriage.

Huw, the narrator, had little difficulty becoming settled and successful as a cabinet maker. But he was an extremely honest and out-spoken man and in a few weeks had managed to alienate everyone of consequence in the whole area. In this raw land, if a man was not your friend, he was your enemy, and Huw discovered that these enemies had some primitive ideas on retaliation and justice. The odds against his remaining in this land he had come to love were great, but Huw overcomes every obstacle of Nature and prejudice, and eventually wins the girl, Lal Corwen, despite her father's violent and continuing objections.

This Patagonian settlement is in a land of contrast and extreme beauty, lyrically described by Llewellyn who now makes his home there. But the elements are violent and almost defeat the settlers. Tremendous rains swell the rivers, which break the dams and flood the homes and crops at frequent intervals over the years. When it is not raining, a strong wind is often blowing. While this may be far from ideal territory for farming, it is a good setting for a fast-moving, often violent novel.

One of the difficulties, however, is that Huw, as the narrator, uses an idiom presumably used by the Welsh. Many of the conversations, as a result, are difficult to follow and some are completely unintelligible. Added to this are characters with names such as Tom, Tott; Tegwyn, Toldo; Box, Quiff; and Trodd, Split, who wander in and out of the narrative. It will take an acute reader to keep them seperate.

The sequel is not up to the standard of the popular original, which became an equally popular motion picture, but it is a lively and entertaining novel.

TO SIR, WITH LOVE

By E. R. Braithwaite (Prentice-Hall, $3.50)

E. R. Braithwaite, born in British Guiana, educated in the United States, crewman with the R.A.F. during World War II, took up residence in Great Britain after the war. He soon found that racial prejudice exists in England as well as in the United States. He was driven to seek a teaching job when his color proved to be a bar to any other position commensurate with his education and ability.

Mr. Braithwaite's first appointment took him into a junior high school (or the approximate British equivalent) in London's East End slums. This book is an effort to describe the experiences which awaited him there. Quite frankly, it just doesn't come off.

A "poignant story of the birth of understanding" requires above all else living people, and the author does not succeed in calling his characters to life. His efforts to do so are more often disconcerting than successful. An experienced writer might have known that realism is not achieved simply by commenting on all the breasts encountered in a single school term. We didn't actually count them, but there must be two dozen references to breasts in the book (can't off-hand recall a single mention of noses, an equally prominent feature): those of charwomen on the bus, fellow teachers, students, any female who slips however briefly into the scenery.

Furthermore, an autobiographical love story must be told with exceptional care if it is to avoid the twin traps of distasteful boasting and mawkishness. The author manages to slip into both. He might better have left the whole thing out. In fact, there's a great deal he might better have left out. 216 pages are not too many to tell the story of how hostile teen-agers come to respect and love a teacher of another race. They are surely too few to permit ranging widely over problems of job discrimination, discrimination in public eating places, and even interracial marriage.

A Minority Report

Kennedy's Stock Rises

By VICTOR F. HOFFMANN

The returns from the New Hampshire presidential primary are in. Some forty-three thousand persons have voted for Kennedy and over sixty-five thousand votes were cast for Nixon.

What does this prove?

This question was directed to the grocer across the street. He gave a representative answer: "Well, it helps to line up your candidates. It also gives you a run-down on the party's candidates. And it shows that more Republicans vote in New Hampshire than Democrats."

It is hard to quarrel with this view.

The primary in New Hampshire did give Nixon and Kennedy a stage, however small, from which to operate. From this stage, they could display their talents, their personalities, and sometimes their views on issues. Certainly this kind of preliminary presentation enabled the interested voter to see his potential nominee in clear comparison and contrast with his competitors.

In quick, capsule-like form, the voters can get important impressions of candidate during a primary campaign.

As each of these primaries came up, certainly in the case of New Hampshire and Wisconsin, the candidates have commanded a lot of newspaper coverage, a lot of radio and television publicity. On just one day of televiewing, members of my family heard Humphrey four times on his campaign tour in Wisconsin. Though Humphrey probably does not stand much of a chance, he has been able because of the Wisconsin primary to do a lot of things his meager budget does not ordinarily permit.

Paradoxically enough, while he was taking advantage of free television coverage, he mentioned several times that he does not have much money, that he is running on a limited budget, and that he would appreciate any contribution that might come his way. He gracefully implied that he was fighting Wall Street bankers and millionaire clubs. Said the irrepressible candidate from Democrat-Farm-Labor country: "I am the candidate of the rank-and-file, of the common man, and they too here in America need a candidate."

Obviously Humphrey has designed this "to hit them where they live," down on the farm, on main street in Sauk Center, and where men with lunch buckets gather.

Television primary coverage "for free" has given Humphrey many opportunities to press his cause.

In general, Humphrey has everything to gain and nothing to lose. He started practically from zero and, it is fair to say, has added up quite a potential for himself in certain parts of the country. The primaries have been his only springboard to the nomination. This is about all he has going for himself. A nice guy, no money, a hard-working wife, and an outspoken liberal in the wrong year or even decade.

For Kennedy the primaries could be dangerous. True enough he started strong and is still going strong. In recent polls, as a matter of fact, he is pulling closer to Nixon. Such an increase in poll popularity will stand him in good stead with the "pro's" at the convention.

One keeps asking, however: Could one lousy primary campaign kill his chances?

In a sense, Kennedy has made an issue of running in the primaries. He has scolded his competitors for not "taking chances with the primaries where the people of the party speak!"

If, after the hurling of such a challenge, he loses in some primaries, the old hands, the delegates at the convention, may propagandize like this: "He can't even win where he says he can win, with the people. We were right to begin with. The people of America do not go with the flashes-in-the-pan."

Except — Kennedy does not look like a flash-in-the-pan at the end of March, 1960.

In the days immediately after the New Hampshire primary commentators said that "Kennedy's Stock Climbs As Result of Voting in N.H." The AP wire reported: "Senator John F. Kennedy's presidential stock skyrocketed to new highs today as a result of his record-toppling performance in the New Hampshire primary." Kennedy's vote, it was said, "more than doubled the total any other Democratic presidential aspirant received in other years." Add these comments to the results of the Gallup poll and your sum is a considerably stronger Kennedy.

If he defeats Humphrey in the Wisconsin primary, the delegates to the Democratic national convention, whether they like it or not, will have to talk to the "young man on the go."

One Man's Forecast

By ANNE HANSEN

The late Nevil Shute was known throughout the world as a highly successful novelist. Known less well outside his native England was the famous writer's passionate, lifelong interest in aviation.

Nevil Shute Norway was born in London on Januarv 17, 1899. As a boy he haunted the British Museum of Science, where scale models of the pioneering airplanes designed by Louis Bleriot and Wilbur and Orville Wright were on display. In 1919 the future novelist enrolled at Oxford as a student of engineering. Four years later he made his first solo flight. In the same year he joined the enterprising young aircraft firm of DeHavilland as a junior designer. One of his notable engineering achievements was his work on the airship *R* 100, in which he made a successful two-way trans-Atlantic flight in 1930. Soon after this he rented one half of a bus garage in York, and together with several air enthusiasts and venturesome capitalists, founded the firm Aircraft Ltd., an association which he retained until his resignation in 1938.

During these years writing — under the name Nevil Shute — had been largely an engrossing avocation. But in 1939, with the publication of *Ordeal,* Mr. Shute took his place in the front rank of contemporary British novelists. At the outbreak of World War II he was made a Lt. Commander in the British Navy, with a special assignment to the Secret Weapons Division. In 1950, disturbed by ever-mounting taxes in England, Mr. Shute purchased a dairy farm in Australia and lived there until his death early this year. His last novel, *Trustee from the Toolroom,* is a Book of the Month Club selection for April.

Through the ages men of letters have been credited with the gift — or curse — of prescience. Mr. Shute demonstrated an impressive measure of prescience in *No Highway,* a novel which depicted the crash of aircraft as the result of metal fatigue long before the actual occurrence of such disasters, and in *Ordeal,* which described the bombing of London with appalling accuracy many months before the event.

What about *On the Beach?* Is our world doomed to self-destruction by man-made weapons? Is our earth to experience a day when a remnant of humanity must await certain annihilation from the deadly radiation fall-out of nuclear explosions? This is the grim and terrifying situation evoked by Mr. Shute's novel and, on the screen, by *On the Beach* (United Artists, Stanley Kramer). The film has many merits. The acting of the principals is excellent throughout. The settings are arresting and authentic, and the photographic effects are impressive — notably the stark scenes which depict lifeless, devastated cities. Regrettably neither the novel nor the film places any special emphasis on spiritual values — surely a conspicuous omission in the face of a tragedy which encompassed the entire earth. In the face of national disaster Abraham Lincoln, a great believer in prayer, confessed that he was forced to his knees because there was no other place to which he could turn. In the face of global disaster one might reasonably expect a similar reaction from more than a handful of street-corner evangelists. Many will ask, "Could this happen? Could our world be totally destroyed through radiation fall-out?" Apparently American scientists are in sharp disagreement.

It seems to me that despite its glossy polish and technical superiority *Suddenly, Last Summer* (Columbia, Joseph Mankiewicz) is a story of total depravity. Adapted for the screen by Gore Vidal from Tennessee Williams' off-Broadway play *Garden District,* the film presents a disgusting and depressing study of evil, including incest, homosexuality, cannibalism, and insanity. In addition, references to a monstrous, man-devouring "God" must be offensive to everyone whose concept of the Deity is founded on what is stated in Holy Writ.

The Story on Page One (20th Century-Fox), written and directed by Clifford Odets, presents a shallow and sordid courtroom drama.

By way of refreshing contrast we have *Toby Tyler* (Buena Vista, Charles Barton), Walt Disney's delightful tale of a boy and a circus, and *A Journey to the Center of the Earth* (20th Century-Fox, Henry Levin), an engaging spoof on Jules Verne's fascinating pseudo-scientific novel.

This is an era of gimmicks and gadgets. Motion-picture audiences in New York and Chicago have been subjected to two innovations: *Aromarama* and *Smell-O-Vision,* both designed to augment the realism of the action on the screen. In the field of television Station WNTA-TV recently introduced *Storevision,* a "Day Watch" program which is fed into two hundred supermarkets from nine in the morning until six in the evening every shopping day. Much more appealing is the *Reading Out Loud* series introduced by the five TV stations of the Westinghouse Broadcasting System. Here prominent personages read aloud to an audience of children. The programs are unrehearsed, and the cameras record the spontaneous reaction of the youthful audience. This is a fascinating and rewarding experiment.

Professor Gockring

The Pilgrim

"All the trumpets sounded for him on the other side"
—PILGRIM'S PROGRESS

By O. P. KRETZMANN

On Enjoying God

Undoubtedly one of the major weaknesses of religion lies in the evident fact that so few people seem to enjoy it . . . In some measure this has always been true . . . Men have always attempted to reduce the joy and splendor of Christianity to a series of "do's and "don'ts." . . . They are more ready to make rules than to believe . . . We do not refer, at least not primarily, to those saints of sorrow who have been bowed down by the terror of sin, the waywardness of man, and the contemplation of the unceasing pain of the world . . . We shall always have our Calvins, our Inges, our Kierkegaards . . . Of course, their emphasis is also wrong . . . They are, however, far above the shallow pessimism of the modern descendants of the Puritans . . . It is strange that in the Church of Jesus Christ, the very source of life and joy, there should be men and women who live by a complete negation of life and forget that the greatest joy came through the greatest sorrow . . .

Clearly I remember a golden spring afternoon, many years ago, when a crowd of youngsters poured pell-mell out of Sunday School . . . The day's lessons were done, the sun was warm, and there were marbles in our pockets . . . Even more clearly I remember the prim ladies on the steps of the church who watched with compressed lips, smiled indulgently, and looked with marked disapproval on the fact that we were immediately joined by Isador Gruenspahn . . . At that time, my conscience was vaguely disturbed by their displeasure . . . Today I know that we were more religious than they . . . We were using everything that God had given us — the sunshine, the marbles, and the young winds of childhood and spring . . . There was no contradiction between Sunday School and marbles . . .

Somewhere around here lies the deepest problem of the Christian life . . . All men want to be happy, but no man wants to be good — or at any rate to practice the hard discipline of goodness . . . We have come to consider happiness and goodness irreconcilable . . . We believe that you must either be good or happy, that you cannot be both . . .

This apparent contradiction has been resolved by the fact of the Cross . . . In the Christian life there is no contradiction between goodness and happiness . . . Goodness consists in doing the will of God, and the power to do that has come through the fact of redemption . . . All the experience of men outside the shadow of the Cross demonstrates that we never attain happiness by the things we believe will most surely bring it . . . Man has a tragic way of looking for happiness in the wrong places . . . Only when he becomes a Christian can he know that the ultimate happiness lies in God . . . There is profound meaning in the intimate union of faith and joy which appears on many pages of the New Testament . . . Or the music of the 104th and 148th Psalms . . . Or the lingering melody of the morning stars singing together and the sons of God shouting for joy . . . Their song is unending, even though momentarily unheard . . .

I know that this does not solve all problems . . . Since there is no complete goodness on earth, there can be no complete happiness . . . The central happiness of the Christian, however, includes this, that he sees God busy with the problems that destroy happiness . . . Evil speaks of His patience, Nature of His glory, the Cross of the Crown . . . Perhaps there has never been a time in the history of man when greater numbers of men were more unhappy than they are today . . . Over against a world of sorrow, the Church must reaffirm that religion is not weight but wings . . . Men flee happiness when they run away from God . . . Christianity does, indeed, have its Holy Week, its Maundy Thursday, its Good Friday, but it never stops there . . . Beyond these memorials of betrayal and suffering — forever beyond them — our faith brings Easter Sunday and the Feast of the Ascension and the great day of Pentecost, and even beyond these the happy facing of the Throne.